

# AMERICA

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## Havana Seminar

The Americas Meet for Christian Social Reform

JOHN LaFARGE

## Russia and Islam

Poison of Near East Problems is Meat for Red Bear

THOMAS O'SHAUGHNESSY



Palestine Chronicle: II . . . William J. Gibbons

Report from London . . . Robert A. Graham

The Secular State . . . An Editorial

# ★ STORY of OUR LADY TELLS SIMPLE PROGRAM of PEACE ★

★ ..... ★ ..... ★  
THE CHILDREN OF FATIMA,  
by *Mary Fabyan Windeatt*. Il-  
lustrated by *Gedge Harmon*. 144  
pages. (The Grail, St. Meinrad,  
Indiana.) Price: \$2.00.

These days statesmen and military leaders are making great efforts to insure a lasting peace for the world. Spurred on by the birth of the atomic age, there is much talk of what should, and should not be, done. Yet back in 1917, while World War I was ravaging Europe, the Blessed Mother appeared to three Portuguese shepherd children and outlined the real conditions for world peace. Hers was a simple program, calling for the daily recitation of the Rosary by the faithful and world-wide devotion to her Immaculate Heart. Certainly if such a program had been heeded in 1917, there would have been no World War II. If it is heeded today, there will be no World War III.

## An Important Book

For these and other reasons, it would seem that the year's most important Catholic book has just been published—*The Children of Fatima*—Mary Fabyan Windeatt's beautifully written account of the miraculous happenings in Portugal in 1917. As with the author's previous works, this volume is intended for young folks. But surely every adult will find the simple and touching story of Our Lady's love for souls, her eagerness for peace in the world, worthy of reading and re-reading.

Based on authentic documents made public only recently, the book tells of three Portuguese shepherd children—Francisco Marto, his sister Jacinta and their cousin Lucia dos Santos—the latter still alive today in Tuy, Spain. But there is far more here than a mere account of shepherd life in a remote Portuguese village. Our Lady of the Rosary appeared to these three children in the interest of souls and of world peace. In plain and simple language she gave them

her plan for unity among nations, a plan which is now available to the whole world.

## Touched by Grace

Miss Windeatt has accomplished a splendid piece of work in describing this plan. The children as she shows them are the ordinary little folk that they were, far from being pious or unduly concerned with spiritual matters. In fact, they much preferred play to prayer, and when they did say the Rosary it was in a highly unorthodox manner—just the first two words of the Hail Mary on the small beads, the first two words of the Our Father on the large ones. Thus, to quote Lucia, "an entire Rosary could be recited in the twinkling of an eye. . . ."

It was a different matter after Our Lady showed herself to them, however. Touched by grace, the youngsters glimpsed the immense blessings attached to the Rosary and immediately changed their ways. Later, when the Queen of Heaven taught them that her Immaculate Heart is the source of all graces, that only through it will God grant the conversion of Russian and subsequent peace to the world, they prayed and made great sacrifices so that friends and neighbors might understand these truths, too.

Mary Fabyan Windeatt, juvenile book editor of *The Tidings*, has written widely and well on many topics. Her biographies of saints—*Lad of Lima*, *Hero of the Hills*, *Angel of the Andes*, *Warrior in White*, *Little Queen*, *Northern Lights*, etc.—are known and loved by countless young readers. But *The Children of Fatima*, containing Our Lady's own words on the establishment and preservation of world peace, is truly her most important book to date. In fact, it is "must" reading for every American Catholic during this first peacetime Christmas in so many years.

—PETER J. REILLY  
in *THE TIDINGS*

# Other BOOKS

by  
Mary Fabyan Windeatt

FOR ten years Mary Fabyan Windeatt has been writing books for youth. Really good books. Really interesting books. Take her *LITTLE QUEEN*, for example, in which the Little Flower of Jesus comes right into your heart and home bringing her very lovely family with her. The miracle of Our Lord coming to Blessed Imelda in *LITTLE SISTER* is something you'll never forget. St. Thomas Aquinas tells his story in a way it has never been told before. But most of all, *THE CHILDREN OF FATIMA*, will bring the Blessed Mother close to anyone who reads this book. Below are six more of Mary Fabyan Windeatt's books.

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# COMMENT ON THE WEEK

**Congress Takes a Hand.** Judging from the oratory on Capitol Hill the day Congress returned from the Christmas holidays, strikes had displaced demobilization as the hottest issue. Even conservative newspapers, remembering the fiasco of the wartime Smith-Connally Anti-Strike Act, expressed fears lest the legislators be stampeded into passing an ill-digested and vindictive bill which would only make matters worse. How high anti-labor feeling had risen was manifested by Senator Eastland, Mississippi Democrat, who said:

Our country, due to CIO-inspired strikes, has reached a critical emergency. It is apparent to us that the present wave of strikes is engineered from Moscow and that it is a deliberate effort to take over the American Government step by step.

This must have been news, indeed, to the leaders of the independent, and anything but radical, telephone unions; to the AFL Machinists on strike in San Francisco and Stamford, Conn.; to the Amalgamated Association of Butcher Workmen (AFL), who walked out with the CIO's United Packinghouse Workers; to the solidly right-wing United Steelworkers (CIO); and to UAW vice-president Walter Reuther, leader of the GM strike and a favorite whipping boy of the *Daily Worker's* brain-trusters. Senator Eastland's charge is a very serious one and it may cause much harm among the ill informed. He ought either to support it with facts or, failing that, to withdraw it as gracefully as he can.

**Pickets Still March.** Administration hopes for finding a formula to settle current wage disputes were rudely shattered when General Motors rejected without reservation the recommendations of a Presidential fact-finding board for ending the two-month-old walkout of the United Automobile Workers. The union accepted the board's award of a 17.4-per-cent increase in hourly wage rates "as our contribution to the national interest." Still maintaining that the arithmetic of the case justified a 30-per-cent increase, union leaders told President Truman that they would return to their original demand unless he was able to gain GM compliance with the board's recommendations before January 21. Meanwhile the National Labor Relations Board got around to UAW charges that GM had failed to bargain in good faith, and delegated Board Member Gerard D. Reilly to conduct hearings. These are scheduled for January 28 in Detroit. By the end of the week, with 335,000 packing-house workers and 200,000 elec-

trical workers on strike, the Truman Administration was faced with a major crisis. Settlement of the impending steel strike, postponed a week through the President's personal intervention, might yet save the nation's wage-price reconversion policy. But GM's adamant refusal dealt it a crippling body blow.

**Fear of the Atom Bomb.** The Netherlands delegate to the recently formed General Assembly of the United Nations Organization, Willem Schermerhorn, speaking on January 15, warned against the delusion that the atomic bomb would of itself provide the force necessary to make the United Nations succeed, or that the bomb could be kept by any few Powers. Fear of the bomb might produce a certain amount of cooperation among nations, he observed, but not enough. Man will save himself at this critical juncture of his affairs only if he puts away his national prejudices and adopts a rule of law based on universal moral principles. Mr. Schermerhorn expressed what AMERICA has at sundry times insisted upon, that the mere negative element of fear, though a strong

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stimulus to action, is not sufficient motivation for the building-up of a type of world organization which can effectively cope with the atom bomb. There must be a positive will to peace; and this, in turn, must develop through a speedy and widespread campaign of popular education in the issues which it involves. The consistency of Premier Schermerhorn's sentiments was shown by his reply to Australian Minister N. J. O. Makin, who is destined to become the first president of the Security Council, which in turn will control the proposed international police force. Mr. Makin is reported as saying that there was "nothing in the nature of atomic weapons which excludes them" from the police-force arsenal. At this, Premier Schermerhorn again remarked that a peaceful world must be built upon moral principles, and cautioned against trying to achieve international cooperation through fear.

**Workers in UNO.** Backed by Soviet Russia, the newly organized World Federation of Trade Unions has renewed its attempt to gain consultative representation in the United Nations General Assembly, and voting representation in the UNO's Economic and Social Council. It will be remembered that the WFTU sought observers' rights on an official plane at the San Francisco Conference, but failed to overcome British and American objections. The British are reported still strongly opposed to having WFTU in the Assembly in any capacity, although they are willing to grant it a consultative role in the Economic and Social Council. This would be in accord with the Charter, which specifies, in Article 71, that the Economic and Social Council is empowered "to make suitable arrangements for consultation with non-governmental organizations which are concerned with matters within its competence." As far as is known, the British viewpoint is shared by the American delegation in London. With the American Federation of Labor still outside the WFTU and strongly opposed to it, it would be politically inexpedient for our representatives to take any other position. The situation is further complicated by traditional Anglo-American support of the International Labor Office, in which the Soviet Union is not a member. There is little doubt that Stalin would like to use the WFTU to advance Russia's imperialistic and Communist designs, and that the WFTU would be a more effective tool if it had the prestige of membership in the United Nations Assembly.

**Balkan Mess.** At Moscow, less than a month ago, the Big Three agreed on a series of steps look-

ing toward the recognition of the Rumanian and Bulgarian Governments. The Rumanian Government was to be broadened by the inclusion of one member of the National Peasant Party and one member of the Liberal Party. The reorganized Government would then give assurances "concerning the grant of freedom of the press, speech, religion and association." With regard to Bulgaria, the Soviet Government undertook to persuade its puppet regime to give representation to two democratic groups. It is daily becoming less probable that these commitments will be carried out. Two new faces have been added to the Rumanian Government, but practically nothing has been done to assure civic liberties and prepare the way for free elections. The democratic opposition in Bulgaria has refused to join the Cabinet until the ministries of Interior and Justice are taken from the Communists. Like Munich, the Moscow meeting was an act of diplomatic appeasement, and it looks now as if Britain and the United States made an even worse bargain than at first appeared. The truth is, obviously, that Russia will not permit democratic freedoms anywhere in her Eastern bloc. She simply cannot afford to. Thanks to the Red Army and Soviet greed, the Communist parties in Bulgaria, Rumania and Poland have no more chance of winning a free election than the Prohibition Party has among us.

**Some Baltic Queries.** A report on the "problem of the Baltic States," in Morley and Hani-ghen's weekly *Human Events*, for January 9, notes that "Estonians, Latvians and Lithuanians wonder why an Allied control should not be established in their 'liberated' countries in order to guarantee that their citizens should not be deported, that all political prisoners should be released and that all the Baltic citizens detained in Russia should be returned home." Why should not free Estonia, Latvia and Lithuania now be admitted into the United Nations Organization? The U. S., Britain and 43 other nations of the free world have never recognized the Russian incorporation of the Baltic countries and the subterfuge of "elections" in 1940. Indeed, such refusal would run counter to Lenin's words:

If a small or weak nation is not accorded the right to decide the form of its political existence by a free vote—implying the complete withdrawal of the troops of the incorporating or merely strong nation—then the incorporation is an annexation, i.e. an arbitrary appropriation of a foreign country, an act of violence. . . . (Collected Works, Vol. XXII, p. 13.)

Out of respect for Lenin's own memory, his compatriots should apply his very pertinent principles.



**Union Semantics.** The *Daily Worker* story on the recent convention of the Industrial Union of Marine and Shipbuilding Workers of America (CIO) was as funny a piece as we have seen in a long time. Highlighting a statement by Philip Van Gelder, who was soundly defeated for the office of secretary-treasurer, the *DW* correspondent took the stand that the "progressive," "democratic" elements in the union were steam-rolled by President John Green's machine of Trotzkyites, Christian Fronters and other "anti-CIO" elements. Quoted with approval was Van Gelder's comment that "the honest and decent members of the IUMSWA have a real fight on their hands to reinstitute democracy and proper leadership." The fact was, of course, that anti-Communist groups of all sorts banded together and gave the Stalinists in the IUMSWA one of the classiest trimmings they have absorbed in years. Naturally the beating hurt. Outsiders may have been fooled by talk of "progressives" and "unity," but not the hard-bitten delegates. They had heard all this before. They had learned the hard way that "progressive" is Communist double-talk, and that the only kind of "unity" the Fosterites understand is unity on their terms. Especially amusing was the *DW*'s scandalized horror over the "machine-dominated convention." Veteran CIO men, who have seen many a slick Communist machine, can be excused for chuckling.

**Lord Vansittart and History.** Lord Vansittart's truculent views on the way to treat the German people have made his name an unpleasant by-word in this country and abroad. Nevertheless we are not without appreciation of the aptness with which he turned some of his guns in another direction, in the New Year's issue (January 6) of the London *Sunday Dispatch*. Political arguments drawn from history, observes Vansittart, are a weapon which can be used in more than one way. Great Britain and the United States are given a standardized and constant belaboring on the part of the Russians because the Allies helped the enemies of the Bolsheviks after the first World War. And Munich is an obvious stock-in-trade. But if we want to be fair and cooperative with the Russians, observes Vansittart, we shall be disinclined to rake up their own past. The Russians, he remarks, "dwell too much upon, if not in, the past. . . . You have only to follow their radio to realize that. . . . It is therefore a service to the Russian people to point out that they are in no position to carp. . . . First, they let down the Allies, making a separate and ruinous peace with Germany. . . . Secondly, after the (First World)

war, they remained faithful to the German connection (Rapallo). . . . They repeated the tactics of Rapallo and deceived us with the Germans, concluding the Russo-German treaty of 1939." Cannot we, therefore, he asks, "call these past years a day? Neither side can benefit by ancient grudges." There are several applications of this same proposal. Lord Vansittart has pointed out one of the most interesting.

**Social Question in Spain.** If the Church in Spain has been behindhand in dealing with the social question, it would now seem to be making up for lost time. According to NCWC's Madrid correspondent, a resounding alarm to Catholics has been sounded by Archbishop Agustin Parada y Garcia of Granada and signed by the six suffragan Bishops of his Province. "How many tears, how much blood could have been spared humanity if Catholics, at least, had obeyed Papal teachings on social questions," declares the Archbishop. The pastoral severely censures employers who do not fulfil their duties, by forgetting that property is not intended solely to serve private interests but also the common good. "No other question," says the Pastoral, which denounces landlord absenteeism and child labor, "weighs more heavily on the souls of men than the social issue, especially at a time when the spirit of revolution arises threateningly from torrents of human blood and pyramids of skeletons. In such dark days our eyes are turned to fathers of families who cannot find work, or bread, or clothing or a decent livelihood. In fulfilment of the serious duties of our pastoral ministry, we wish to alleviate and remedy the situation, crying out loudly at the doors of the powerful." The fact that the Archbishop of Granada is one of the 32 designated shortly to receive the Red Hat is an indication of what the Pope thinks of his ideas.

**What do the People Say?** We haven't heard much talk of peacetime conscription since Congress recessed. When hearings before the House Military Affairs Committee broke off on December 18, there was a rumor that Chairman May intended to call it a day and write his report. Now it seems that either the rumor was unfounded or Chairman May has changed his mind. Hearings, it is said, will be resumed. We should like to urge a more democratic procedure than apparently was followed in the pre-holiday sessions, when proponents of conscription were ushered in to make their statements while the opponents cooled their heels for days awaiting their chance to testify. There is something else to urge. The

Woodrum Committee, which heard witnesses for and against peacetime conscription last June, produced a report that left the impression everybody in the country was for a year of compulsory universal military training. The printed testimony, on the contrary, showed just the opposite. Most of the witnesses were *against* it. It is to be hoped that the May Committee, no matter what its own recommendations may be, will summarize both sides of the hearings. Meanwhile the American people should solve this riddle: Practically all labor, educational, church and farm groups and organizations in the United States, representing a clear majority of the people, have declared time and again their *opposition* to peacetime conscription. Yet the Gallup Poll continues to claim that 70 per cent of the people *favor* conscription. Isn't it about time that the people let their representatives in the Congress know where they stand? Time for doing so is fast running out.

**Veterans and the Colleges.** The Association of American Colleges, in convention at Cleveland January 10 and 11, took as its theme, "Lessons of the War." One would gather from newspaper accounts, however, that the only thing discussed was a report that more veterans are seeking a college education than the colleges can take care of. Many a college president must have gasped in surprise at that report. For, in the Fall term, less than 80,000 veterans were enrolled in all institutions above the high-school grade. Another 10,000 were taking courses on a part-time schedule. The total full-time enrolment was 21.8 per cent below the figures for 1939. The talk of overcrowded conditions is explained by the fact that the bulk of the veterans who have returned to school are attending the larger urban and State universities and, by and large, are electing technological, commercial, pre-professional and professional courses, which are the staple trade of these big institutions. Too many of the veterans are trying to crowd into too few schools. In the 307 non-public liberal-arts colleges, only 8.3 per cent of the student body is made up of veterans, whereas twice that percentage is reported by the bigger schools. Three

steps seem called for. Find some way of listing vacancies in all the higher institutions of the country. The Veterans Bureau could serve as a clearing house. Second, attempt to provide better information service for veterans. Many of the smaller colleges have excellent pre-professional, commercial and other specialized facilities. Make these known. And third, guidance centers should encourage and help the younger veterans to plan a long-range program, with a liberal-arts base, rather than merely to fall in with the veterans' natural inclination to get quick results anyhow.

**Catholic Education and the Negro.** When the Eastern Regional Unit of the College Department, N.C.E.A., met in New York at Thanksgiving, its program provided for only two papers on a single theme. "Catholic Education and the Negro" was the theme treated by Rev. Vincent A. McQuade, O.S.A. of Villanova College and by Rev. John LaFarge, S.J., Editor of AMERICA. The two papers are now published for its membership by the Eastern Unit. Father McQuade first laid a foundation of fact. In the United States, roughly one out of every five white persons is a Catholic, but only one out of every forty-two Negroes is a Catholic—315,791 Catholic Negroes out of more than 13,000,000. What can Catholic colleges and universities do immediately toward remedying this condition? Two things, he said. First, provide in all Catholic colleges a clear and correct understanding of the question of race relations (to think that Catholics always have this correct view is unreal and mistaken thinking). Second, let each Catholic college and university offer at least one scholarship for a Catholic Negro. It was on Father McQuade's first recommendation that Father LaFarge's paper centered. In order to grapple successfully with the question of race relations, he said, education must build up in the minds of those whom it instructs a true picture of man as we see him through the eyes of our Christian faith; a picture of man as a human being, as a person, as dehumanized by repression in a minority group, and as a brother in the Mystical Body of Christ. This will involve both *revolution*—abandoning false ideas and inhuman concepts of our Negro fellowmen—and *evolution* that is the result of deliberate planning, evolution that is guided by faith, by reason, by a definite objective. The challenge to Catholic education now is to formulate in unmistakably Catholic terms the interracial objective, and to write it into our Catholic textbooks, curricula and extra-curricular programs. In this way evolution by itself would bring order into disorder.

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## WASHINGTON FRONT

While Congress expected to come back to Washington to gird itself to meet the usual domestic problems, instead it found itself in sackcloth and ashes after National Humiliation Week when our soldiers, in Manila, Frankfurt, Le Havre, Tokyo, Guam, Yokohama, and near Washington itself rioted to be let out of the service.

To say that the reaction was dismay would be putting it mildly. Panic would be a better word for it. The Army seemed stunned. The White House was speechless, or might well have been. Nobody knew just what to do. Some Army units weakly gave in and released soldiers quickly; some stiffened up. It was really too late to tell our soldiers abroad why they were there.

The unfortunate part of it was that the whole thing played right into the hands of Russia, which of course has had as the No. 1 plank in its party line through its "Communist" agents here to "bring the boys home." It is known that in at least two of the places where the riots occurred the leaders were notorious Communists, and it may be that it was so in others also.

It will also be unfortunate if this whole thing ends up—as well as the epidemic of strikes—by merely blaming it on the Russians. There would have been no trouble in our Army if our world position were not so equivocal—I do not say hypocritical or insincere. Circumstances have made it impossible for us to come right out and say who is a potential enemy.

Moreover, and particularly, we never seemed able to tell our soldiers openly why we had to keep them in Europe and Asia, and that left demagogery the way open to say it was because the "brass" wanted to keep its higher positions. But if we had taken our armies in force out of Europe and Asia we would have gone into the first meeting of UNO at London no greater than some small nation, say Belgium. Such is the delicate balance of power now.

So there will be a lot of mutual recrimination and beating of breasts and also self-exculpation, and very little will come of it, except that perhaps we will reduce our armed forces still further below the mark where they should be. What really hurts is that we have allowed elements we could and should have controlled to reduce our prestige at a time when of all times we needed it most. The result of that will be that we will fall back either on bluff or the atomic bomb, and either of those two alternatives is too bad to contemplate. And all of it leaves the Pearl Harbor investigation looking pretty silly.

WILFRID PARSONS

## UNDERSCORINGS

The Holy Father has created another new diocese in the United States, the Diocese of Madison, Wis., and has named the Most Rev. William Patrick O'Connor, Bishop of Superior since 1942, as its first Bishop. In the past ten years, seven dioceses have been raised to the rank of Archdiocesan Sees, namely, Detroit, Indianapolis, Los Angeles, Louisville, Newark, Omaha and Washington, D. C. (attached to Baltimore); and the following new dioceses have been erected: Camden, N. J., 1937; Evansville, Ind., 1944; Gallup, N. M., 1939; Honolulu, 1941; Lafayette, Ind., 1944; Lansing, Mich., 1937; Owensboro, Ky., 1938; Paterson, N. J., 1937; Pueblo, Colo., 1941; Saginaw, Mich., 1938; San Diego, Cal., 1936; Steubenville, Ohio, 1944; Youngstown, Ohio, 1943.

► In a letter addressed "To the Employers and Employes of the Archdiocese of Cincinnati," Archbishop John T. McNicholas, O. P. vindicates from Papal pronouncements the Church's right and duty to make her voice heard on the moral issues of social and economic problems. The Church is not partisan in these matters, he said; she is the true and tried friend of the poor and laboring classes, but she no less demands justice for capital and management as well as due consideration for private property. In view of Papal teaching for more than fifty years, he added, only "uninformed and thoughtless persons" can wonder why the Church and American priests are so favorable to labor.

► The celebration of the centenary of the founding of the *Ecole des Carmes*, predecessor of the Catholic Institute of Paris, took place in Paris on January 7. Founded by Archbishop Affre to counteract the secularism and anti-clericalism of litterateurs and scientists, the *Ecole* became the *Institut Catholique* in 1875, with Faculties of letters, science, theology and law. Its present enrollment is 3,240.

► The 14th annual meeting of the National Conference on Family Life, under the auspices of the NCWC Family Life Bureau, will convene in Washington at Catholic University Feb. 5-8.

► Rt. Rev. Msgr. Charles P. Greco, Vicar General of the Archdiocese of New Orleans, has been appointed Bishop of Alexandria, La., and Rt. Rev. Msgr. Thomas L. Noa, Rector of St. Joseph's Seminary, Grand Rapids, Mich., Coadjutor to Bishop Edmond Heelan of Sioux City, Iowa.

► President Truman conferred the Congressional Medal of Honor on Father Joseph T. O'Callahan, S.J., heroic Navy Chaplain, at a White House ceremony on January 24.

A. P. F.



## THE INTER-AMERICAN SEMINAR

JOHN LAFARGE

When the second inter-American Seminar of Social Studies met in Havana, Cuba, January 2-9, there was considerable excitement among the Communists, local and otherwise. This seminar, or conference, was called under the joint auspices of the Social Action Department of the National Catholic Welfare Conference of the United States and the Archbishop of Havana, the Cardinal-Designate Arteaga y Betancourt. Its purpose was to exchange information and ideas on social reform according to Christian principles in the different countries of the Americas and to consider plans for some more permanent means of organizing such an exchange.

The Havana Communist daily, *Hoy*, denounced the conference as Falangist-inspired and controlled, and featured a cartoon of a truculent clerical person menacing a terrified workman. It violently denounced the "crocodile tears" shed for the poor working man upon whose neck the Church stamped a tyrannous foot. The New York *Daily Worker* of January 8 announced in its headline a "Jesuit Parley Hatching Plot to Split American Labor," and was particularly distressed by the fact that Martin C. Kyne of the CIO Latin-American Committee participated in this meeting. Indeed, the forthright, uncompromising profession of Christianity made by the three United States labor delegates—Frank Fenton of the AFL, Mr. Kyne and Dave McDonald, the latter Secretary-Treasurer of the United Steelworkers—was a sensation in Cuban labor history.

The revival of Catholicism in Cuba during the past fifteen years is indeed a sensation. Paramount in this development is the organization entitled Catholic Knights of Cuba, under the direction of Dr. Valentín Arenas. Dr. Arenas was one of the three co-chairmen of the conference, the other two—for French and English languages respectively—were Father Levesque, O.P., of Canada, and Richard Pattee of Puerto Rico and the United States. Father Foyaca, S.J., spiritual director of Cuban Catholic social action, has developed the principle of "Christian social democracy" as the positive approach to Cuba's tremendous problems that result from a threefold source: the enormous gap throughout the country between the rich and the poor, Cuba's abnormal position in its economic and political relationship to its mighty neighbor to the north and, finally, the serious religious situation, its paucity of priests and, along with this

paucity, the inveterate absence of men in the life of the Church. The Cuban delegation to the conference represented a group who are militantly active in attacking the very heart of Cuba's social problems. Seated at the conference table were such men as Dr. Belardi and Dr. Dota Duque, one of whom had drafted, and the other of whom had engineered through the legislature, Cuba's enlightened laws on the redistribution of agriculture and the rehabilitation of agricultural labor.

But the Communist excitement over the seminar witnessed to a larger phenomenon which the conference represented—namely, the emergence of comradeship and understanding all through the Americas between the personalities and groups working for Christian social reform.

No setting could have been more ideal for such a gathering than the magnificent Colegio Belén, with its vast galleries, its lofty ceilings and its glorious view of city and ocean. The cloistered surroundings as well as the more than generous hospitality of Belén's gracious hosts invited some thought as to what the lessons of the seminar might be.

It brought to light in startling fashion the terrific difficulties which Christian social action meets with in the different countries, as well as the gigantic differences between them. For a country like Guatemala, which has little over 100 priests to minister to some 3,000,000 Catholics, or for some of the other small countries of the Caribbean, obviously the problems are quite different from those of Argentina, Canada or the United States. While the work of these zealous priests and laymen in the different countries was the work of a minority often struggling against apathy and even downright opposition from their own brethren—all of which is bad enough—the difficulties were aggravated in many cases by the pitiful inadequacy of Catholic resources for social work and popular adult education as compared with the influx of men and money provided by non-Catholic denominations of the United States.

There was no Catholic party line laid down for the conference, nor did such a party line emerge. The circumstances, as was just indicated, were too varied. Moreover, even the interpretation of these circumstances varied very greatly from one country to another.

One of the most protracted discussions of the conference turned on the question of Catholic participation in the labor movement—as to whether Catholics should form themselves, as in Mexico, into distinct Catholic trade unions or syndicates, or whether they should take part in

non-denominational or non-confessional trade-union organizations, as long as certain conditions were fulfilled with regard to basic Christian principles. Obviously all were agreed that Catholics could not join actively anti-Christian organizations. They could not subscribe, or give the appearance of subscribing, to ideas or policies which militate against religion or morals. The impression of anyone who listened to these discussions was that complete agreement on the matter is not likely to be reached. One of the delegates from Argentina, Dr. Valsecchi, pointed out that in his own country Catholic workmen took part in non-confessional labor unions on pretty much the same basis as they do in the United States. The French-Canadians defended their Catholic syndicates as the only thing for Catholic workers, at least in their own country.

On the other hand, a completely rounded and apparently successful social program in a small country was that of Costa Rica, whose dynamic delegate, Father Nuñez, a former pupil of the late Monsignor John A. Ryan, described the vast program of social reform inaugurated by Archbishop Sanabria in that country. According to Father Nuñez, there are already 13,000 Catholic workmen enrolled in the movement known as the *Rerum Novarum* organization, which is not a trade union but which engages members who practise Christian living and Christian principles in the trade-union field. The movement takes no part in political action but does an educative work on political questions.

Whatever matters the conference may have argued, its most notable feature was the ease and certainty with which men from such widely differing backgrounds could discover some common grounds of action. This was particularly evident in the field of agriculture. Under the chairmanship of Monsignor Oscar Larson, director of the social-action department of Catholic Action in Chile, the various countries described the work undertaken by them in the establishment of a sound, small family economy, with the redistribution of the large estates, or *latifundia*, and the development of technical cooperative services.

In several countries, such as Cuba, Paraguay and Venezuela, agrarian legislation was promoted by Catholic Actionists which favored widely distributed property and other reforms. The Cuban delegates pointed out that the type of sugar-production legislation which they had procured from their own government, encouraging the independence and permanence on the land of the small-scale farmers, was actually by far the most

effective that had been passed from a strictly economic point of view.

The delegation from Costa Rica (Father Nuñez and Dr. C. M. Campos Jiménez) advocated establishing committees of jurists, economists and other experts in each country, who would prepare drafts of legislation for agrarian reform according to the mind of the Church. On the other hand, much stress was laid by the delegates on the part the clergy could play in the rural rehabilitation of backward regions. The Bishop of Camagüey, in Cuba, Msgr. Enrique Pérez Serrante, travels ceaselessly among the sugar plantations and scattered villages of his difficult diocese. Msgr. Miguel Darío Miranda, Bishop of Tulancingo in Mexico and one of the pioneers in the field of inter-American Catholic cooperation, described vividly the plan by which he, as a "rural Bishop," had moved his diocesan seminary out into the country, and made his professors and students take active part in the Christianization of the countryside.

If there was agreement on many fundamentals of agrarian policy, there was still more striking unanimity on certain basic matters touching the problems of racial groups. Two ideas in particular stood out, which can be earnestly taken to heart by Catholics in the United States.

The first of these was a deep sense of responsibility for the underprivileged non-white peoples, whether Indian or Negro or mixed. In expressing their sense of this responsibility, the delegates were echoing the sentiments of the loftier and more ideal elements among the early Spanish colonists. Out of such international Catholic conferences will evolve, undoubtedly, a vast stimulus of zeal and of practical missionary and socio-economic efforts on behalf of these underprivileged masses.

The second idea is the repugnance displayed by the peoples of Latin and Central America for the Anglo-Saxon type of race prejudice with which even many Catholics, priests and people, are afflicted in the United States. Here at home we may satisfy our own self-esteem by clinging to race prejudice and the discriminatory practices which appeal to it for their justification. But as long as we do so we are maintaining a permanent obstacle to any effective union between the Catholics in this country and the rest of their inter-American brethren. And this means a hopelessly divided front in our stand for Christian principles and our battle against totalitarianism and moral anarchy in the Americas.

Plans were discussed for some form of permanent organization, to evolve as a result of these conferences. All present felt intensely the need for

some such more permanent expression of their desire and need to know one another and to work together.

No more convenient and appropriate place as the center of such an organization was proposed than Havana. Though some practical difficulties may be alleged against making this the seat of a Catholic social secretariat of the Americas, I am confident these are but minor considerations which can be overcome if all of us in this country realize the urgency and world importance of the type of cooperation developed during these fruitful days of the Seminar.

## SOVIET SHADOWS IN THE ARAB EAST

THOMAS O'SHAUGHNESSY

Russia's full admission to the councils of western Europe and America as an ally four years ago marked the beginnings of a new shift in the balance of Near Eastern politics. Once the principal rival of Britain and France in the Levant, Russia, through her leaders of the Revolution, renounced Tsarist ambitions there soon after World War I. The prime task of her rulers then was an internal one: the forcing of Russia into the Communist mold. But this exclusiveness was short-lived. For the past two decades Soviet politics in the Near East have closely resembled those of Tsarist days, except that Communist propaganda has increased the effectiveness of the old Tsarist tools of intrigue and cultural penetration. Russia's forced entry into the war against Germany in 1941, however, initiated a phase of intensified Soviet activity previously unsurpassed in the Arab world.

In the quarter of a century before this date, Britain and France had carried on a campaign to suppress Soviet propaganda in the mandated territories of the Levant. Arab peasants and laborers still firm in their adherence to Islamism were shocked by the spectacle of a great nation blasphemously outlawing God from His universe. Middle-class merchants and artisans were shown the mass starvation and slavery of a regimented Communist order. By the Arab feudal families Russia was viewed as the one great threat to the privileged position they had held for centuries. Thus, even though the subject populations of the Levant chafed under British and French restraint, they were even more adverse to totalitarian domination by an irreligious, amoral Soviet regime. Some minorities, indeed, favored Soviet aims, such as the Armenian and Greek Orthodox Christians who had aligned themselves with Russia for politi-

cal reasons, and a few Arabs with a smattering of education who had been influenced by French Communists, but these had little influence in the face of official opposition.

Once totalitarian Russia had become the ally of the free nations of western Europe and America in the fight against Nazism, the official attitude changed perforce. Formerly France and Britain had withheld permission from the Soviet Union to establish diplomatic relations with the Arab lands of the Near East, but today Soviet diplomatic penetration is nearly complete. Ibn Saud's independent Arabia had a Soviet ambassador, who was also *doyen* of the diplomatic corps, long before the war; but in the past year or two Moscow has established accredited diplomatic agents in Egypt, Iraq, Syria and Lebanon, besides Iran and Ethiopia.

In her penetration of the Levant, Russia has not emphasized the ideology of Communism. Yet she has been quick to take advantage of help from local Communists where these had succeeded in establishing themselves despite previous official disapproval. Pre-war instructions from the Comintern shed some light on Moscow's aims in the Near East while her activities there were still banned by the controlling powers.

The international imperialists, to further their policy of robbery, have split up the Arabic countries and raised artificial frontiers between them. Yet the Arab Communists, though under the rule of various imperialist Powers, must strive to build an anti-imperialist popular front that extends to all Arab lands, founding it on a program containing demands that will unite all anti-imperialist forces in the Arabic countries.

The instruction is a good example of Soviet adaptability in its willingness to back the demands of indigenous nationalistic movements, such as Pan-Arabism, so long as these are useful for its ends. In line with this policy the Soviet Union was among the first to recognize the recently gained independence of Syria and Lebanon. Today in these states the Communist party enjoys legal standing and can influence internal affairs through its elected representatives. A sister organization, the "Society of Friends of the Soviet Union," has been started in Nablus, Palestine, by a number of young Arabs anxious to spread totalitarian reforms throughout the Arabic-speaking world. In the Lebanon this Society is headed by the Greek Orthodox Bishop, who is also a prominent Freemason.

Another bid by Soviet Russia for Arab favor is the changed attitude of Moscow toward Mohammedanism. Though the Communist anti-religious persecution never raged with the same savagery against Russia's fifteen million Moslems



as against Christianity, yet as a religion Islamism was under official ban from the early days of the Revolution. Over a year ago, however, the Mohammedan religion was officially restored throughout the Soviet Union and an All Soviet Moslem Congress convened at Tashkent. Abdurrahman ibn Sheikh Zainullah Rassuli, spokesman for Soviet Moslems, announced less than a year ago the formation of new centers of Mohammedan proselytizing activity in the Soviet Union. Like the newly tolerated Russian Orthodox Church, Soviet Islamism now claims its resistance victims of the Nazi occupation. In 1945, for the first time in Soviet history, Moslem citizens of Russia were given official leave to take part in the annual Mohammedan pilgrimage to Mecca. Moreover, the trip was facilitated by special transport arrangements made in Moscow. The first secretary of the Soviet legation in Cairo is a Moslem and a competent Arabic scholar. Since the establishment of official diplomatic relations, his house has become a gathering place for the Egyptian intelligentsia who respect his intellectual achievements in fields which they can appreciate.

It is well to remember that every Russian Moslem who goes to Mecca or studies in Cairo's great Islamic university, Al-Azhar, is also an unofficial propagandist of Soviet views to his co-religionists. Since thousands of representatives from all Moslem lands annually visit these centers of Islamic faith, Communist propaganda there disseminated is sure of a wide hearing and, since it is not effectively opposed by any constructive social planning on the part of Moslem religious authorities, it may have an important part in molding the social attitudes of the Islamic world of tomorrow.

Moscow's recent success in using the Russian Orthodox hierarchy for her own ends has given her another vehicle of approach in the Levant, this time to the Orthodox Christian Arabs, who exercise influence out of proportion to their numbers in Syria, the Lebanon, Palestine and Egypt. Last winter members of the dissident hierarchy were invited to share in the discussions held in Moscow regarding the establishment of a new Russian-sponsored patriarchate. Later the Soviet government put a special plane at the disposal of three dissident bishops, headed by the Bishop of Antioch, to enable them to attend the installation of the new primate. During the past few months the Patriarch has been enabled to return the courtesy by an extended visit to Syria and Palestine with official leave from the Kremlin. Russia's diplomatic agent to Syria and Lebanon was invited last May to the Orthodox Easter celebration at which Bishop Elia Salibi pontificated. Among the

flags borne in a procession in honor of Saint Nicholas following the Mass, that of Soviet Russia was given a prominent place.

Trade relations also promise to strengthen the ties between the Soviet Union and the Arab East. In the days of the Tsars and of Soviet beginnings, Russia's trading ventures in these lands were of small importance. But modern means of transport have overcome many obstacles of the past. Russian ports on the Black Sea are closer to the Levantine coast than any of western Europe. Railroads built in the past few years to transport lend-lease materials to our ally have also brought Russia much nearer the Arab-speaking peoples of south-western Asia. The Caspian Sea and the industrialized Caucasus are now joined with the Persian Gulf by the greatly improved trans-Iranian railway. Bandar Shapur, the Iranian port terminal, is only a few minutes' boat-ride from Basra in Iraq and from the mainland of Saudi Arabia. Basra itself now has rail connections with the entire Near East.

The lands at the Mediterranean's eastern limit with their rapidly rising standards of living can absorb large quantities of Russian-manufactured goods, lumber and grain products. The Soviet Union, in her turn, stands in need of the cotton, leather, wool, vegetable oils, citrus fruits and various raw materials which the Arab countries produce. While Russia during the next few years is engaged in rebuilding her war-damaged industries, drafts on a world bank or on European countries indebted to her could temporarily replace payments in manufactured goods, pending the establishment of barter agreements. Postwar plans to help the Arab-speaking peoples of the Near East develop their resources by modern technology have long since been formulated in Moscow.

The activities of Russia's diplomatic and commercial agents and of her Moslem pilgrims and students are omens of coming social changes in the heartlands of Islam. Strategically, the countries of the Arab East are important as the gateway to the eastern Mediterranean; they form the nerve center of a plexus of international air lines; beneath them spreads a lake of vast and scarcely exploited oil reserves. Culturally and politically they are the center of Islam and a focus from which a bloc of two hundred and sixty million Moslems scattered through Europe, Asia and Africa can be most profoundly influenced. Moscow clearly recognizes the value of these regions in her proximate program of expansion to warm-water ports and in the achieving of her ideological goals. Here, as in other spheres of European influence in Asia, Soviet propaganda has a dynamic quality which serves to

conceal its weaknesses and essentially debasing character to nations whose lower classes are as yet crude, ingenuous and politically undeveloped.

While the peoples of the Near East, formed of a commingling of many races, possess good natural ability, they lack the technical skills to develop the natural resources of their lands. As a consequence, the masses today subsist in grinding poverty and under conditions of life that amaze and repel an Occidental. Until a few decades ago their minds were clamped in the vise of a tyrannical socio-religious order which, when strictly observed, allowed civilization to progress little beyond the nomadic stage. Islamism, in its low esteem of woman and its debasing of marital ties, degraded society at its source and stunted what it did not deprave. Today most of the tribal sheikhs and great landowners still under its influence are too backward to recognize the need of social and economic reforms in a rapidly changing world.

Even the Pan-Arab movement, which aimed at national emancipation and, in its eighteenth-century beginnings, held out some hope of better conditions for the people, has degenerated into a tool of competing European powers. Its characteristic weakness is that it has remained a movement of the rising middle classes whose interests it seeks. The uprisings that from time to time have disturbed the lands of the Near East have most often been demonstrations brought about by professional agitators in the employ of political leaders and rarely the expression of a popular demand for social betterment. The seven states in the recently formed Pan-Arab economic and cultural federation are divided and subdivided on religious, racial and social issues. Their governments vary all the way from a one-man dictatorship to constitutional kingdoms. While the member states are nominally independent, only Saudi Arabia is even partially free from foreign interference. Pan-Arabism has vaunted the slogans of democracy and mass welfare but the dominant influences working within this federation are those of extreme conservatism and reaction. Groups agitating most strongly for what they consider economic and social progress are not under Pan-Arab control. The masked ideological conflict in the Arab East between over-conservatism and radical social change is a reflection of a similar struggle, world-wide in extent, between the great political powers of today.

The penetration of capitalistic enterprise on a large scale throughout the Levant in the last half century has fostered the gradual rise of a new urban laboring class. Mechanical substitutes for mass manpower, the beginnings of organized in-

dustry and the development of modern transport have produced a type of worker hitherto unknown in the Arab world; quick of hand and eye, uprooted from the stabilizing influence of village community life. Today there exists a fast growing Arab proletariat that is becoming increasingly conscious of its social and economic rights. The practical need of applied social justice and real freedom from want among the Moslem peoples of the Near East may lead the masses to an apparent solution in the Russian type of Socialism.

Until the present time the conscious trend has been towards national freedom. As soon as political independence is completely achieved, however, social antitheses will begin to resolve themselves throughout the Arab world. As distinguished from the historico-racial ideology of Pan-Arabism, the struggle for national liberation, which had its beginnings in the last century and its chief development between the two World Wars, has acted as a new ferment in the masses of the people. The people have awakened from an age-old lethargy of Islamic fatalism to a new consciousness of their power. Nationalism has already begun to usurp the religious allegiance of the common man to the world-wide Islamic community. Knowledge of world events, shared even by the illiterate through means of propaganda unknown thirty years ago, has broadened their outlook and sharpened their appetite for social progress.

It is to the advantage of Soviet expansionism that it has perceived and acted upon the close relationship between national and social emancipation. This is its real power among the oppressed masses. If the present religious and political leaders of the Arab peasantry and industrial proletariat fail to satisfy their legitimate demands, the masses will produce new leaders of their own, imbued with principles which the Soviet Union is now trying to insure shall be aligned to hers. Recent events in Azerbaijan and Turkish Armenia indicate the course Arab affairs may follow.

Orthodox Islamism and conservatism are still powers in the Arab East, but they are powers that are fast waning. Unless the masses of the people soon find a solution for their economic and social ills, the crescent of Islam, which in the past few centuries has symbolized the stagnation of the Arab-speaking peoples, may yield to the crescent hammer and sickle of Soviet totalitarianism.

Faith in Christ and His Church is the only ultimate solution of mankind's pain and sorrow. But from present indications the Arab nations may have to learn this by experiencing first the futility of totalitarian materialism.

## PALESTINE CHRONICLE

WILLIAM J. GIBBONS

(Continued from last week)

Both Arabs and Jews retired dissatisfied from the conference on Palestine which adjourned on March 17, 1939. The policy of His Majesty's Government, however, received the approval of Parliament on May 23. It was later implemented by restrictions on immigration and land transfer. Subsequent events are chronicled below.

1939. On October 1, immigration to Palestine was suspended for a period of six months.

1940. On February 28 Great Britain announced new restrictions on the sale of land. Three zones were established, with separate regulations in each. In October, immigration was suspended due to rising unemployment among the immigrants. Unity of Palestine was the objective of the "United National Front" founded in early November by Pinchas Rutenberg, former chairman of the Jewish National Council, from which he resigned because of inability to achieve unification of Jewish parties. On November 25 the *Patria*, a French ship on which 1,800 illegal immigrants were to be deported, was blown up in the Haifa harbor with some casualties. An investigating committee reported that Palestinian sympathizers seemed to be responsible. Zionist feeling was aroused.

1941. Suspension of immigration continued through April to June. Communications and shipping were difficult, and invasion not unlikely. On May 2 the Jewish National Council and the Jewish Agency for Palestine issued a proclamation, setting May 4 as the date for compulsory enlistment of all Jews, unmarried or childless, between the ages of 20 and 30. Already 8,000 Palestinian Jews were in the British forces. Several thousand Arabs were also serving.

The Mufti of Jerusalem, exiled to Baghdad because of disaffection, took the side of the Iraqi opposing the British and urged a "holy war" against them. Later he fled to Berlin and became Hitler's adviser on Arab affairs. Clashes between Arab and British troops took place in Palestine and elsewhere. Meanwhile there were bombings by Axis planes, notably at Haifa and Tel Aviv, but the casualties were relatively few. On May 29 Anthony Eden, British Foreign Minister, in a speech declared that the Government would give full support to any generally approved plan for strengthening "the cultural and economic ties between the Arab countries, and the political ties too." The Arab leaders expressed pleasure, and

some of the political leaders were allowed to return to Palestine. From July 1 to September 30, immigration certificates were issued for 850 families. Concern with the war kept Palestinian affairs quiet for the rest of the year, except that on November 9 Fakhri Bey Nashashibi, pro-British Arab leader in Palestine, was slain in Baghdad. On November 16 Israel M. Sieff, British philanthropist, at the Albany regional meeting of the United Palestine Appeal recommended that Palestinian Arabs be resettled in Iraq, or somewhere else, to make room for Jewish immigrants after the war.

1942. Throughout the year Arab political activity was scant, but Zionists engaged in lively discussion among themselves. A small terrorist group seceded from the Irgun Zvai Leumi, illegal military formation of Revisionists, and began a new series of terrorist activities. The leader of the gang was Abraham Stern, captured by the police in February and killed while trying to escape. Due to the war, immigration continued to be difficult.

February 24. The *Struma*, a small vessel from Constanza with 769 Jewish refugees, was sunk in the Black Sea after being turned back by Turkish authorities on intimation that the Palestinian government would not allow them to land. Only two survived. Jews everywhere were indignant.

July 21. To a mass meeting of New York Jews demonstrating against Nazi atrocities, President Roosevelt sent a message of sympathy. Winston Churchill revealed that over 10,000 Jews were serving with the British forces in the Middle East and that 20,000 were serving as home guards in Palestine.

September 11. Wendell Willkie visited Jerusalem and the Middle East, emphasizing the importance of that area.

October 4. The National Executive Council of the Zionist Organization of America issued a statement opposing the reported proposal of Dr. Judah L. Magnes, president of the Hebrew University in Jerusalem, that a bi-national state should be established. On October 15 the convention of the Zionist Organization and Hadassah adopted a joint resolution rejecting the proposal. Judge Louis E. Levinthal, president of ZOA, declared that the bi-national plan of the Ichud party in Palestine was but a part of the "whittling down of the pledges made to the Jewish people." He demanded establishment of a Jewish commonwealth.

December 1. The Jewish National Assembly in Jerusalem appealed to the United Nations to rescue the Jews threatened with death in Europe.

1943. As the fear that war might come to the Middle East faded, Jews and Arabs returned to



political disputes about Palestine's future. Zionists came into conflict with British postwar planning, which favored the extension of agriculture and the decrease of industrialization in Palestine. Sir Douglas Harris was named Commissioner of Reconstruction. His policies were interpreted by the Zionist general council as a reaffirmation of the 1939 White Paper. The majority of American Jews approved the Zionist opposition.

*August 30.* At the American Jewish Conference meeting in New York, speakers demand immediate action to rescue Jews from the Nazis. Dr. Chaim Weizmann, president of the World Zionist Organization, cables from London that more than promises are necessary. Meeting in Philadelphia, the American Council for Judaism attacks Nazi "barbarism" but opposes a "national Jewish state in Palestine or elsewhere." Freedom in all countries is urged.

*August 31.* The American Jewish Conference accuses the American Council for Judaism of an attempt "to sabotage the collective Jewish will."

*September 10.* Writing to the Zionist Organization of America, meeting in Columbus, Ohio, Secretary of State Hull pledges that the United States will do everything possible "to ameliorate the wretched plight of Jews in Europe." Sen. Wagner favors immediate establishment of a Jewish homeland.

*September 11.* President Roosevelt, in a message to the meeting, declares that "all feasible measures are being adopted to lessen the sufferings of persecuted Jews in Europe."

*September 27.* Two Palestinian civilians are convicted on charges connected with thefts of military equipment from Allied stores in Palestine and Egypt. Two British soldiers were also convicted.

*October 24.* Hadassah quits American Jewish Committee because of the latter's attitude on Palestine.

*November 20.* Following suspension of 10 Jewish papers, there are riots in Tel Aviv. There had previously been widespread opposition to British search for concealed arms in Palestine.

The mounting tension underlying the Tel Aviv outburst was reflected in political circles in Britain and the United States as 1943 drew to a close. As the war continued, the delicacy of the situation in the Near East increased at the same time that the need for a haven for European Jews became more acute. The conflicting proposals in the American Congress and Senate during 1944 and 1945, differences in opinion among our Jewish groups, and the boiling-over of feeling in Palestine itself, will be discussed next week.

## HOW IT FEELS TO BE UNEMPLOYED

LUDWIG GREIN

*(This represents the experiences of one man; doubtless others have had more pleasant experiences.—EDITOR.)*

One day after the atom bomb had crashed on Japan, our foreman came and told us that we would not have to come back the next day, nor the day after, nor any day after that for some time to come. Since we manufactured radios, where no reconversion was needed, I inquired why the plant could not start on civilian radios. He replied that they did not have sufficient material to start mass production without interruption. Being a good sport I took him at face value and left without an argument. It was hard to believe, nevertheless.

After a good night's rest I went to the United States Employment Office to register for unemployment compensation. The office was already filled to capacity and every chair in the place was occupied.

Most of the people present came from the factory where I had worked. They were chatting very amiably and quite often they laughed so loud that the clerk had to call their numbers several times to make himself understood; they did not seem to have a care in the world. After registering we were told to come back again after fourteen days.

Exactly fourteen days later I returned and found the same people. But this time they were not quite so noisy, and no one laughed. Each one, having been called to the desk of the claim clerk, came back quite disappointed. They were told that their checks would be sent by mail and it might take another eight to fourteen days. One girl said: "Gee whiz, I didn't know that this was so complicated. I wonder how I get out of this one."

"What's the matter?" another girl wanted to know.

"I haven't got enough money to pay my rent. I used it to support my sick mother," the girl replied, somewhat downcast.

I understood this girl's plight, because for the last few months we had worked only five days per week, and during July we had to take a forced vacation to stretch the work. Our contract, supplying most of the work we did, had not been renewed.

My first check came almost four weeks after the day I had registered—twenty dollars for a

family of seven people, and my grocery bill alone amounted often to \$23.00 per week. Luckily I had a few dollars in my savings account, and thus the shock of reconversion was not quite so severe.

Another fourteen days passed and I had to report again. This time they were putting pressure on the applicants. The claim clerk tried to talk them into taking new jobs. Some were very obliging, while others protested vehemently; they wanted to go back to their old jobs.

The woman ahead of me had made 80 cents per hour assembling radio parts. She was offered 60 cents per hour putting labels on bottles. She was so nervous that she couldn't reply. She took the address of this new employer and left hurriedly. A new job for her, and cheap labor for another boss. Jobs amounting to anything are seldom registered with this office. This is progress with a capital P.

Finally my turn came. The clerk, a girl, took my card and, without looking up, she thumbed through a bundle of index cards. Finally she said: "There's a job as a painter in Fort Sheridan . . . it pays \$1.06 per hour."

"Just a moment!" I replied. "I'm not a painter, nor am I interested in painting."

Somewhat peeved, she remarked: "Then you maintain that you're not a painter?"

"That's what I said a moment ago."

"But the number on your card identifies you as a painter," she persisted.

I started counting up to ten to keep my temper on an even keel, and finally remarked: "I should know better than the number on my card. I've been a mechanic all my life; there's something wrong with your bookkeeping."

She looked at me for a moment and I could see that she was not convinced, but she started to fill out a new blank. Then she threw the identification card in my direction, much as we throw a bone at a dog. I am still in doubt whether to recommend to her Emily Post or a book on psychology.

Almost three weeks passed and two compensation checks were overdue; consequently we had to cash war bonds. I wonder what people are doing who have not been able to save anything? A few months of sickness or an accident, and years of savings are eaten up, because all of these so-called hospitalization policies are half-measures at their best.

We have scientists who were able to create the atom bomb and thus bring about V-J Day. Where are the scientists in this country who are just as successful working for V-U Day—Victory over Unemployment?

## REPORT FROM LONDON

ROBERT A. GRAHAM

LONDON, January 16. (*By Wireless*). Belgium's Foreign Minister, Paul-Henri Spaak, the President of the General Assembly of the UNO, has been banging his gavel time and again, warning against setting dangerous parliamentary precedents in this first United Nations meeting. Since reference to the League of Nations is taboo, no one dares refer to it and say "what we did in the League." But the whole question of dangerous precedents applies equally to the matter of substance as well as to the matter of procedures.

This fact took on meaning as the UNO found itself faced with the possibility that the Iranian question will be thrown in its lap. Yesterday Seyed Hassan Taqizadeh, Iran's delegate, called the Assembly's attention to the fact that his nation preserved its right to request that its difficulties be considered by it "in case no early solution is reached." It goes without saying that if the Iranians go through with their announced intention to present their complaints against Russia to the Security Council, the precedent set in this case may set the tone of all future disputes.

One wishes at this time that the United States could be seen in the role of providing a vigorous initiative on behalf of the principles of the Atlantic Charter. It is unfortunate that the Persians, as they are called here, had to override pressure by Great Britain and America in taking the step they did. It is to the credit of the United Nations, however, that the Iranians by today's decision obtained the alternative to refer the issue to the Security Council rather than to the Assembly. It was also disappointing that the Council will decide the matter on a political basis and behind closed doors. If the Iranian question were thrown open to the Assembly, we should hear a discussion of the question on the basis of principles of justice. But in the last analysis the less spectacular and more cautious approach through the Council may be wisest at this time. Many delegates and observers here doubt that the Assembly at this stage is really conditioned to act constructively. Europe, we are reminded here, is practically unrepresented, not only because of the absence of the former Axis nations and the neutrals, but also because of the internal weakness and the indecision of the Continental Powers here represented. For instance, France cannot now exercise a vigorous role in the UNO for these reasons.

But whether Iran's problem goes to the Assembly or the Council, whatever we do for Iran will be setting the tone for all future disputes.

Two days before Christmas, with the unprecedented appointment of thirty-two Cardinals in nineteen countries, the Holy See took a significant step in making the Christian world more completely "one world." The countries of the globe have been gathered closer to the See of Peter, to the Kingdom of Christ; by the extension of universality the immediacy of fellowship in Christ has been knit closer.

It is not surprising, then, to find in the first Papal Encyclical of the new year an application of that immediacy of fellowship to a most tragic condition that now exists; a condition which continues, in no small part, because Christians and even Catholics have not thought through the full meaning of the Church's universality. For the interests and welfare of the Church in any part of the world are the concern of Her members in every part of the world. This tragic condition is the misery and suffering of the needy children whom the war has rendered so destitute.

The Holy Father reveals how "of the almost countless ills" which the war has left in its train, none "so hurts or wounds" his paternal heart "as that which involves a host of innocent children," who "feel the want not only of food, clothes and shelter, but also of the affection which their tender years so need." He sees all too clearly how their present want and dereliction leave them a prey to squalor, sickness and vice; he sees these "pillars of the next generation" sunk at their young years in "blank disoccupation and gloomy sloth," and he calls upon the Catholic world to come still more generously and effectively to their aid.

The immensity and urgency of the problem make it indeed the responsibility of all citizens and peoples, but the duty rests with special emphasis on Catholics and Christians, who "should see stamped on these poor destitute little brothers the image of the Divine Child." To the end that this duty may be fulfilled, the Holy Father orders that in each diocese a day of public prayer be set aside on which the clergy will urge support for "every movement that is directing its forces fully and effectively for the succor of needy and abandoned children."

The Encyclical, titled "On Assuming More Eagerly, at the Present Time, the Care of Needy Children," was promulgated on Epiphany Sunday. It is a short document, but its keen solicitude is another manifestation, another epiphany of Christ speaking through the charity of His Vicar.

Unfortunately, such a manifestation was needed. There is still abroad that dangerous thinking

which can shrug off the starving children of Europe and the East as being "not our problem." There is still strong that isolationist mind (though we dislike the label-word) which, shying away from international cooperation, can let its undue fear of political compromises impel it strangely to compromise its own humane and charitable obligations. Political distrust can run and does run into callous indifference.

It is against such thinking, such dangerous indifference, that this Encyclical raises its heartfelt plea. The Holy Father clearly shows that Christ's Church will not permit that principle to be abused, which says: "charity begins at home." Charity begins exactly where and when it is needed, at home or abroad. Or, to put it another way, just as Christ's answer to the question "Who is my neighbor?" showed that all the world is neighbor to me; so we might ask: "If charity begins at home, where is home?"

And the Encyclical would suggest that Home is where the Universal Church is; home is where your brothers in Christ are; home is anywhere where children, His smaller brothers, are homeless.

## GI'S WANT HOME

With a mixture of sympathy and shame, salted with some honest anger, we have listened in recent weeks to the chorus of demands to bring our boys home.

There have been many honest voices in that chorus—voices of mothers and fathers, of wives and children—calling in love and loneliness for the presence of their dear ones. But there have been less disinterested voices, too: voices of politicians with an eye on the 1946 elections and blind to the nation's long-range objectives; voices of equally myopic isolationists willing to capitalize at this critical time on the discontent of homesick GI's and their loved ones back home; Communist voices intent first of all and above all on the goals of Soviet imperialism.

Never before has a nation so quickly dissipated its power or lowered its moral prestige. At the end of the war we were the hope of nameless millions throughout the world. Not only did we have the might to dictate a just peace; we were the only nation among the other great victorious nations whose ideals were shared and whose intentions were trusted everywhere. Worried as we may be by the breakdown in morale among our occupying armies, we are not nearly so worried as



are the peoples of war-torn Europe and Asia. They had counted on us to see this thing through.

It is not easy to assess responsibility for the GI demonstrations which have so tarnished American prestige abroad. Some of the blame rests on the Army, which has failed to explain adequately to the men the purpose of remaining at their posts a while longer. But top officials in Washington have not made this purpose any too clear to the Army. It is entirely possible, also, that Communist propaganda at home has had some influence on our soldiers abroad; and, in this connection, it might be interesting to know just who the ringleaders of these GI demonstrations are. But the supreme reason, no doubt, for the ill-advised demands here and GI dissatisfaction in Manila, in Frankfurt, in Paris and London is the peace-loving nature of the American people. The war is over, we tell ourselves, let's forget about it. It is this quality in our national character which places us at a disadvantage in dealing with a brutally realistic world. We have not yet learned, despite two costly wars, that peace demands sacrifices, too.

## RENEW PRICE CONTROLS

In a letter to the annual convention of the National Retail Dry Goods Association, meeting in Manhattan on January 10, President Truman warned of the inflationary dangers ahead of us. The following paragraph went straight to the heart of the problem:

The coming year can be a year of great achievement and a year in which the sound foundations of a sustained prosperity are laid. But it can also be a year of disastrously rising prices which would seriously cripple the country's chances of building a sound postwar economy. To my way of thinking, our most important responsibility during the coming year is to make sure that inflationary forces that threaten our entire economy are not given a chance to get started.

In stressing the seriousness of the situation, the President is not exaggerating in the least. He is not crying "wolf, wolf" to frighten little children. On September 1, 1939, currency in circulation amounted to a little more than \$7 billion. Now it comes to almost \$27 billion. From June, 1939, to June, 1945, balances in checking accounts jumped from slightly more than \$27 billion to about \$69 billion. In addition, there are \$145 billion in wartime savings that can be used to bid up prices. Between us and economic disaster lie only the good sense of our people and the price-control program. On this issue, President Truman is giving the country sound leadership.

## MURDER IN MEXICO

Certain events of the past two weeks in Mexico show that the PRM—Party of the Mexican Revolution—is determined to have its undemocratic way, at any and all costs.

On January 3 came a brief UP report that some forty people had been killed, and many wounded, as Federal troops battled a mob which had attempted to take over the city hall of León, in the State of Guanajuata. "Travelers" from León said that the crowd had gathered "to protest the inauguration of R. Ignacio Quiroz, who had been elected mayor." Quiroz was the government, or PRM, candidate.

A report to the New York *Times* next day said that President Camacho had ordered an investigation. In this report, Quiroz had not been elected mayor but took office against the wishes of the overwhelming majority of the citizens, who had voted solidly in favor of Carlos Obregón, an independent candidate.

On January 5 a dispatch sent by Camille M. Cianfarra to the *Times* made these points:

1. This was not an isolated incident; it was the fifth of its kind. These were caused by "what some sections of the press here said was an attempt by the PRM to seize power against the will of the people."

2. The Governor of the State had removed Quiroz and appointed a non-partisan municipal board, pending a full investigation of the election.

3. There had been no riot. "Eyewitness accounts" and non-political Red Cross physicians "agree that the demonstrators of León were unarmed and merely waiting in the square" when the troops opened fire on them. As a Red Cross doctor said, they were only people "without arms and without any motive except that of having the man they elected . . . appointed to office."

There was a sequel in Monterrey on January 11, where a parade of 15,000 persons protested another PRM trick—the election of their candidate on a ten-year-old voting list.

The above underlines in innocent blood a pattern as old as PRM itself. The situation has another aspect which should provide serious reflection for liberals innocent enough to value truth and justice for their own sake. The Balkan situation is laid upon the liberal conscience as a burden not to be borne; so are conditions in Franco Spain and in Fascist Argentina. Amid all the pious expostulations, has anyone heard the stillest, smallest voice raised against official, decades-old one-party tyranny in Mexico? Why not?

## THE SECULAR STATE

The Cardinals and Archbishops of France have just issued a lucid and incisive document on "The Secular State." It clarifies some important issues.

The document first affirms the doctrine, traditional in Scholastic thought, that the State is "secular" in the sense that the domain of its authority is the secular life of man—his life in this world and the realm of public morality, inasmuch as the morality of political and economic techniques is an element of the common good of temporal society. In this sphere the State has supreme authority in its own right.

Because the Church recognizes the State's legitimate secular sovereignty, she disclaims "any ambition to gain possession of political power and to dominate the State." In the United States, as well as in France, this ambition has been imputed to the Church; the issue of "clericalism" has been raised. The French Bishops add one more effort to the thousand efforts already made at laying to rest this "worn-out specter," whose bones are being continually rattled by propagandists:

"If 'clericalism' is taken to mean the interference of the clergy in the political domain of the State, or the tendency on the part of any spiritual society to make use of the public power in order to satisfy its desire to dominate, then we declare decisively that we condemn 'clericalism' as being contrary to the authentic teachings of the Church.

In this condemnation of "clericalism" the universal Catholic conscience must agree; it is a matter of fundamental Catholic principle. Admittedly, clerics throughout history have not always well understood the principle. But there have been no greater enemies of "clericalism," in the sense described, than our recent Popes. Notably, Pius XI was at immense pains to work out, and put in practice, a theory that would cut the ground from underneath the last vestiges of such "clericalism."

His theory of Catholic Action vindicates to the Bishops their right of moral judgment on the affairs of the temporal order, when these affairs touch on the order of religion and morality. His theory also puts upon the Catholic laity, organized for the purpose, responsibility for the execution of the Church's social program. The layman, who is both Catholic and citizen, is to be the agent responsible for the creation of political, economic and social institutions that will be conformed to the demands of the human and Christian conscience, as these demands are authoritatively uttered by the Pope and the Bishops.

In the thought of the Church today, therefore, there is at once an emphatic assertion of the Church's mission in the temporal order, and an

equally emphatic exclusion of all "clericalism." It is a striking fact that in the countries where Catholic Action, in the Papal sense, has been best developed (that is, in France, Belgium and Italy), there are now scarcely any "clericals," and anticlericalism is indeed a "worn-out specter," kept alive only by artificial stimulation.

Actually, it is kept alive only by those who adhere to a false concept of State "secularism," based on a materialist and atheist philosophy of human life and society. Historically, and in its "idea," their "secular" State is simply a political system devised as an instrument for imposing this philosophy on public life and legislation, on the school system and on all manner of social institutions. On the grounds that the State is "secular," they declare its independence of morality, its right to refuse obedience to any law higher than the law of its own "secular" interests. And they wish to use the organization of the State as a means for excluding all religious influences from social life. They assert that it is the State that, in the first instance, grants to the Church her right to exist and to work, and therefore may limit, at its own will, the sphere of the Church's activity.

This manner of State "secularism" stands condemned even in the name of sound political philosophy. Such a "secular" State cannot achieve its own native end, the common good. For the common good itself demands that religion must have full freedom to permeate, not only individual souls but also the whole structure of society and all its organized modes of life. And in the "secular" State, which is the instrument of materialist philosophy, no such freedom of religion can exist. Such a State is totalitarian and persecuting.

Here the French Bishops forthrightly say: "On the day after a war which cost so many sacrifices to free nations from these totalitarian doctrines, it is not possible to set forth in France a conception of 'secularism' which violates consciences and destroys all hope of national unity."

Elsewhere in Europe the same resolution is being uttered by Catholics, speaking with the strength of a clearly defined political philosophy and a firm religious faith. They repudiate "clericalism," indeed; but they demand that the State acknowledge its own duty to God and to the consciences of its citizens. In uttering this demand they are contending for the first principle and the very foundation of all religious liberty, whether for Catholics or for others. No liberty, least of all religious liberty, is safe in the "secular" State that is the instrument of materialist philosophy. Let us add that this fact is exceedingly relevant to American foreign policy.

# LITERATURE AND ART

## CRITICS AND CRITICS

SISTER ROSE MARIE

READING WEEK BY WEEK the comments of the critics who flourish in Sunday issues and Saturday reviews, my mind reverts frequently to critics of other generations. They were not less acute, though less afraid of not using the clever phrase, and certainly none the less penetrating and penetrative. If they recalled better the criticism of the past, not a few of our current commentators would know that most, if not all, of what they are trying to say, if it is worthwhile, has already been said in the "inevitable phrase" which cannot be bettered, and that the false and unworthwhile was answered long ago. Shall we take Horace and Pope for granted?—the *curiosa felicitas* of the one and the cool sanity of the other; Horace of whom Austin Dobson said:

Where can you show, among your names of note  
So much to copy, and so much to quote?

Pope who considered the critic's vocation as exalted as that of the creative writer:

Both must alike from Heaven derive their light.

"There is an Open Secret Society of the Saints, yet how dark and unintelligible is their simplest vernacular to the learned as to the ignorant, *to the learned even more than to the ignorant*, who are not of the society." How exquisitely true, and I think the same applies in due measure to books—an "Open Secret Society" of authors who should be tried by a jury of their peers. As Goethe said, if there is not "a loving interest in the person and the work, the result is hardly worth gathering up."

As a beginning, then, one's mind turns from Pope to Poe by force of alliteration. There leaps to my mind an inimitable pen-portrait of the literary pundits who select our current, half-million-copied books-of-the-month. Poe, though writing in the 1840's, talks of "yielding no point to the involute cant of the Quarterlies or the arrogance of those organized cliques which, *banging like nightmares on American literature, manufacture, at the nod of our principal booksellers, a pseudo-public opinion by the wholesale.*" I think rarely has a definition had so prophetically exact a quality.

Bunyan was meditating his masterpiece in jail. Enforced leisure has its rewards. How much literature owes to prisons! (Consider, among others, Boethius, Fray Luis de León, Raleigh and Bunyan; yes—and O. Henry.) Having finally composed the book to his own liking, Bunyan then gives us in charmingly simple verse (we are thankful that he chose prose for his permanent medium) the story of its origin and its first experience with the critics. Each phase is enlightening:

It came from my heart, so to my head  
And thence into my fingers trickled;  
Then to my pen, from whence immediately  
On paper I did scribble it daintily.  
Thus I set Pen to Paper with delight  
And quickly had my thoughts in black and white,  
For having now my method by the end,  
Still, as I pulled, it came, and so I pen'd.

Those naïve stanzas, I hold, contain the best description imaginable of the ideal sequence through which real literature comes to its final, visible form. However, the next step

is inescapable: the Critics must be faced; in this case, Bunyan's friends who visited him in prison:

Some said, "John, print it"; others said, "Not so";  
Some said "It might do good"; others said, "No" . . .

(Was it not ever thus? But Bunyan's was a sturdy soul.)

At last I thought "Since you are thus divided,  
I print it will"; and thus the case decided.

Not every author can thus triumph over critical dubiety.

Sidney, greater artist than Bunyan perhaps, but less self-assured, writes of the agonies of composition in a similar way:

Thus great with child to speak, and helpless in my throes,

Biting my truant pen, beating myself for spite;

"Fool," said my Muse to me, "Look in thy heart and write."

These men, indeed, went straight to the root of the matter, the genesis of all impressive work: out of the fulness of the heart—not the painful conceits of intellect.

It was Landor who said that he "would seriously recommend to the employers of our critics . . . that they first read and examine the contents of a book." He has much more to say but this seems pertinent to our purpose, since one is not always sure that so elementary a justice has been done the author. But *how* is he to read? Bunyan gives the lead in this also:

Lay my book, thy Head, and Heart together.

Or, as Samuel Daniel puts it:

When your eyes have done their part.

Thought must lengthen it in your heart.

And since we are reverting to our elders, we might add old Chaucer's dictum: "To reken as well his goodness as beautee."

Chaucer and the critics! Chaucer who has put a phrase, which he meant otherwise, on their lips:

Thy lyf so short, the craft so long to lerne—

but whose mention in connection with the critics recalls one of the greatest critical lapses of all time: smug Matthew Arnold's solemn dictum that Chaucer lacks the "high seriousness," which Arnold demands of all great literature. Arnold himself made a line, "simple and perfect" he calls it, from Dante a "touchstone" of true poetry:

*In la sua voluntade è nostra pace*

(In His will is our peace).

How, then, could he overlook, for example, the sublime passage in the *Man of Law's Tale*, in which Constance expresses in equally perfect words, at the moment of her supreme sacrifice, her submission to that same Will:

"He can keep me from harm and also from shame

In the salt sea, although I see not how.

As strong as ever He was, He is yet now.

In Him trust I and in His mother dear,

Who is to me my sail and also my star."

She blesseth herself and into the ship went.

Had Arnold never read the unsurpassed stanzas which frame the one just quoted or did he jib at the reference to Mary—or did Arnold's kid gloves just not fit the measure of Chaucer's strong grasp in this and many another place?

Chaucer's brief admonition to "reckon as well his goodness as his beauty" in estimating true worth reminds one of Coleridge's tribute to Shakespeare, which might well be taken as a norm in estimating ethical values in poem, play or novel:

Keeping at all times in the high road of life, Shakespeare



has no innocent adulteries, no interesting incests, no virtuous vice; he never renders that amiable which religion and reason alike teach us to detest, or clothes impurity in the garb of virtue like . . . [the reader may insert modern names instead of those Coleridge mentioned a hundred years ago]. If he occasionally disgusts a keen sense of delicacy, he never injures the mind; he neither excites nor flatters passion, in order to degrade the subject of it; he does not use the faulty thing for a faulty purpose, nor carries on warfare against virtue, by causing wickedness to appear as no wickedness; through the medium of a morbid sympathy for the unfortunate.

Few critics today would risk derisive laughter from fellow-critics by proposing similar grounds for lauding a writer.

Walter Pater sums up his famous essay on style by saying: if it [art] be devoted further to the increase of men's happiness, to the redemption of the oppressed, or the enlargement of our sympathies with each other, or to the presentment of such new or old truth about ourselves and our relation to the world as may ennoble and fortify us in our sojourn here, or immediately, as with Dante, to the glory of God, it will be also good art.

What then of Dickens, say, or Scott, whom our contemporary critics tolerate with so many artistic reservations? Was Scott just the naïve big story-teller, ignorant of theories of art? My mind reverts to Scott's own description of his work in the preface to *The Fortunes of Nigel*. (Why do so few of the critics seem to know that preface?) Scott makes clear in an inimitable dialog with the friend who is worried about Scott's art, that he himself knows quite well what he is about as well as what derogatory things are said of him, and he includes all the objections advanced against his work by the most modern and streamlined critics. In the course of the debate, among many other wise things, he remarks that he is satisfied if

. . . I should write with sense and spirit a few scenes, unlabored and loosely put together, with but sufficient interest in them to amuse in one corner, pain of body; in another, to relieve anxiety of mind; in a third, to unwrinkle a brow bent with the furrows of daily toil; in another, to fill the place of bad thoughts, or to suggest better; in yet another, to induce an idler to pursue the history of his country; in all—to furnish harmless amusement.

Naïve? And again

. . . the great masters have been satisfied if they answered the reader upon the road; though the conclusion only arrived because the tale must have an end—just as the traveler alights at the inn because it is evening.

No doubt about it, Scott was a good critic of his own work; not least when he says in the same preface: "Horace himself did not expect to live in all his works. I may hope to live in some of mine—*non omnis moriar*." And he does live, flourishes even, despite the best sellers, pets of the "organized cliques" of Poe who fashion "a public pseudo-opinion by the wholesale." Would that some day all critics might in the words of the really great critic Dryden have the humility to confess "there is not so much as a dwarf within our giant's clothes"; or simply apply to some of the work they laud another phrase of his—they are "bad enough to please." But Dryden's name reminds me of one among so many compliments that he, virile as Chaucer himself, paid to Chaucer: "He is a perpetual fountain of good sense. As he knew what to say, so he also knows when to leave off."

There are so many other wise critics whom it would be a pleasure to quote; perhaps I may end with Carlyle, who, in a critical essay, talking of past and present, and the isms

that come and go, puts his finger on the sore spot in this age of ours, though he failed to follow his diagnosis by recommending the obvious cure:

Now this is especially the misery which has fallen on man in our Era. Belief, Faith, has well-nigh vanished from the world. The youth, on waking in this wondrous universe, no longer finds a competent theory of its wonders. Time was when, if he asked himself: What is man; what are the duties of man? the answer stood ready written for him. . . . Action in those old days was easy, was voluntary, for the divine worth of things was acknowledged. . . . Obstruction abounded; but Faith also was not wanting. It is by Faith that man removes mountains; while he had Faith, the heart within him was peaceable and resolved. . . . But the sum of man's misery is even this, that he feel himself crushed under the Juggernaut wheels and knows that Juggernaut is no divinity; but a dead mechanical idol.

Even so. And to make a final ending: "It is useless to put your heads together, if you can't put your hearts together. Shoulder to shoulder and right hand to right hand among yourselves, and no wrong hand to anybody else, and you'll win the world yet." Thus the critic Ruskin, and it is a good piece of advice, is it not, in our day of planning an ideal future?

## BOOKS

### ARTISTIC NEEDLE'S EYE

ARCH OF TRIUMPH. By Erich Maria Remarque. D. Appleton-Century Co. \$3

THE PUBLISHER'S ANNOUNCEMENTS have been whetting our interest for some weeks now by heralding this book as an event of importance to all lovers of great literature. Whatever else is to be said about it, let it be flatly said at the beginning that this novel is not, by any means, great literature. The central theme is too bitterly and narrowly personal to possess any of that large humanity that great books, in some manner or other, must have. And even though the passion that dominates this story may actually rule the lives of many millions during and after the war, and with a certain amount of exculpation, it is still a passion that is a perversion of right human instincts and attitudes.

For the dominant theme of the book is that of a coldly and perseveringly cherished hatred to death. Ravic, the main actor, keeps the flame of it burning for all the long years since his escape from concentration camp; it burns for one man, the Gestapo agent who had supervised his torture and that of his fiancée. Ravic settles in Paris, working outside the law as a surgeon, since he has no papers, nor professional standing without them. His operations are for the most part illegal and immoral ones; he has several other and equally unsavory subsidiary occupations, such as checking up on the health of prostitutes. He meets and falls unwillingly in love with one who he knows will not remain constant. The Gestapo agent finally comes to Paris, and is calmly and revoltingly murdered. France goes to war and Ravic goes off to another concentration camp, this time a French one, since he is an alien without passport.

There is a great deal of brutal power in the book; the atmosphere of a jittery and unprepared France is well done; the dumb fears and inhuman cowerings and hidings of the refugees is sympathetically stark; but the whole book is too narrow in concept to speak to any but those who have haplessly been brutalized into the same warped outlook.

There are colossally ersatz conversations between Ravic and Joan, his *inamorata*, which are supposed to be profound, I surmise, but which are largely silly, because while professing the depth and inevitability of their love, they quite contradictorily tell one another that they know they will take up with other lovers. There are several passages that criticize the Church on moral matters.

All in all, this is a very depressing book. Sweetness and wistaria are not to be looked for in a book that deals with nameless and oppressed wanderers, but there is no human glory or greatness even peeking through here. Ravic exists, holds on, as an animal might, just till he can turn on his torturer and rend him. It is not from such sub-human emotions that the stuff of great literature is distilled. Moving in the half-light of a France already defeated before the war started, the book also moves in a half-light of human values. Great literature is not based on sub-human motivation.

HAROLD C. GARDINER

## FRENCH DAVID VS. NAZI GOLIATH

ARAGON: POET OF THE FRENCH RESISTANCE. Edited by Hannah Josephson and Malcolm Cowley. Duell, Sloan and Pearce. \$2

THIS BOOK STRUCK ME as at once curious and confusing. I recalled reading in *Deadline* (by Pierre Lazareff, editor of the *Paris-Soir*) of the corrosive forces at work within France during the dreadful decade which preceded her downfall. He lamented the internal unrest fomented by the Kremlin and mentioned among the agencies working for Moscow, the *Maison de la Culture*. The President of the *Maison* was Louis Aragon. Naturally, to see him billed as the "Poet of the French Resistance" was, to say the least, something of a shock.

The book is edited by Hannah Josephson and Malcolm Cowley, and the latter contributes an introductory essay of real critical discernment. After that we have fifty-one pages of Aragon's poetry translated by various hands, Rolfe Humphries, Kenneth Muir, John Hayward, George Dillon and Stephen Spender, to mention a few. The second half of the book exhibits Aragon's prose, and prefixed to it is a lengthy description by Peter C. Rhodes of the poet's prominent part in the "Resistance," especially in that intellectual counter-offensive which Seghers afterwards called "*la conspiration des poètes*." Likewise prefatory to the second half is a rhapsodic tribute to Aragon from Waldo Frank.

Though there is relatively little explicit Communistic propaganda in the volume, there are many references to the French Communist Party; the twenty-seven Patriots, whose execution at Châteaubriant is described, go to death shouting "*Vive la France! Hurrah for Soviet Russia! Hurrah for the Communist Party!*" One gets the impression that the French David against the German Goliath was armed with a hammer and a sickle. (Incidentally, Mr. Frank's paper has some interesting ideological overtones.) Aragon takes pains to point out that he did not introduce the division among the Patriots into Communists and non-Communists. That came about through the Vichy decrees viciously discriminating against Communists, and so in citing "party" heroes he is not to be accused of special pleading.

The prolepsis leaves room for doubt. But all this is a necessary preliminary to saying that Louis Aragon is a poet of great passion and power who confounds the adage about the comparative might of pen and sword by making a sword of his pen. His sketches of the war are flame-framed case-

ments through which we catch fugitive glimpses of national heart-break; his love songs to his wife are tender, deep and vibrant; he has written with basic compassion of "The night that comes from the heart and has no dawn." In one of his essays he introduces us to thirty-three sonnets, written by Jean Cassou (under the appropriate *nom de plume* of Jean Noir) in solitary confinement. The quoted excerpts are unforgettable, as, for example, the line: "*Et puisqu'il faut rêver, rêvons la mort des rêves.*"

A most fascinating and moving book to read, this is a difficult one to review because of interlinear detonations and the intellectual backgrounds involved in it.

WILLIAM A. DONAGHY

## TABULATING YOUTH'S TICKING

SELF-REVELATION OF THE ADOLESCENT BOY. By Urban H. Fleege, S.M. The Bruce Publishing Co. \$3.50

PARENTS AND TEACHERS should read this book. There may be difficulty in getting them to read it, what with their many other duties and the book's "look" of being an investigation, a thesis, a tabulation. Yet some way should be found of leveling these barriers and of presenting to the parents and teachers of American youth at least the summary and conclusions of Dr. Fleege's interesting study. A sprightly essay sent out from the publishers' sanctum might do the trick; or the author might pelt AMERICA, the *Catholic School Journal* and the *Sign* (to name but three potential conspirators) with popularizations on "What Is Your Son Thinking About?" and "What Teachers of 1946 Adolescents Ought to Know." In the meantime, here is the gist of the book.

The author conducted his study in twenty Catholic high schools located in the Middle-Western, the Eastern and the Northeastern sections of the United States and in the District of Columbia. All the schools were in urban communities of 50,000 population and above. Ten of the schools were in charge of teaching orders of brothers, four were staffed by nuns, three by Religious priests, two by diocesan priests and one by a mixed group of priests, Religious and lay teachers. Two thousand Catholic high-school boys, ranging for the most part between the ages of 14 and 17, cooperated in the study.

Armed with 200 carefully planned and carefully worded questions—a "problemnaire"—Dr. Fleege walked into each of the twenty cooperating schools and went into action. Prior experience had taught him that when boys are allowed to remain anonymous and to address answers in strict confidence to an outsider they welcome the opportunity of revealing frankly and fully their problems, needs, thoughts, aspirations. Dr. Fleege's reported results amply confirm this experience. The answers have the ring of utter honesty and sincerity.

The answers to the "problemnaire" cover four areas of adolescent life: 1) *problems of the boy in the home* (home background, general relations to home and parents, conflicts in relationships, problems of being misunderstood); 2) *problems of the boy in the school* (guidance, teacher-pupil relationships, studies, religion); 3) *problems of the boy in social life* (social adjustment, boy-girl relationships, leisure, movies, sex); 4) *problems of the boy in the realm of self* (rebuffs, worries, doubts; personality difficulties, hopes, wishes).

In reporting the response to his questions, Dr. Fleege is at pains to avoid giving merely a digest or composite of

# WHAT IS MARRIAGE?

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the 2,000 answer-books. He first selects seven distinctive types of adolescents, that is, seven boys from among the 2,000 with strikingly different major problems, and presents their exact replies to all the questions, from 1 to 200. These seven individual records demonstrate how complete a picture of himself the average boy will put on paper if given the proper stimulus and opportunity. They also convince the reader of the authenticity of Dr. Fleege's study and afford a pattern for interpreting the rest of the 2,000 replies which the author catalogs and summarizes under the four problem areas listed in the paragraph above.

What conclusions and recommendations flow from the study?

First, conclusions. And initially Dr. Fleege shouts with all the glee of a boy that, thank God, the study shows the American boy to be fundamentally wholesome, or, in Janet Erskine Stuart's words, that "from 14 to 21 is the wonderland of our life, the age of our mysticism, the years of ideals." To prove his right to be gleeful and to shout, Dr. Fleege gives some figures. Within their homes 90 per cent of these 2,000 Catholic boys felt satisfied and happy; 88 per cent felt so proud of their parents that they liked to have others see and meet them; 89 per cent said that generally their dealings with their father are satisfactory, and 83 per cent that their dealings with their mother leave little to be desired; 61 per cent spend a half or more of their leisure time at home, and 58 per cent have chosen their parents as their confidant. In regard to religion, 40 per cent included a spiritual good among their cherished wishes, 98 per cent liked to receive Holy Communion, 86 per cent had no problem about going to Confession and 75 per cent felt that Confession definitely helped them with their personal problems.

A second conclusion is that the greatest change in the adolescent during his four years of high school appears to take place in his first or freshman year. This is particularly noticeable in the number of problems which occur in the realm of the boy's social life. The six problems most frequently listed by the 2,000 boys were: 1) the problem of purity; 2) the problem of decision in the choice of vocation; 3) the feeling of not being understood by older people; 4) lack of social opportunities; 5) financial difficulties; 6) difficulties within the school.

The author makes three main recommendations. The survey shows conclusively, he says, that more adequate and more sympathetic guidance is a crying need of the boys of today. Lack of it accounts for many of their perplexities in regard to purity, sex; for their sense of being misunderstood, of being alone; for their anxieties about vocation, etc. The home and the school fail in almost everything if they fail in this. Second, there is need of a reorganization of secondary education. "Too many secondary schools persist in preparing adolescents for colleges they will never enter," says Dr. Fleege. This point and others under his second recommendation I should like to argue; but there is not space here. On the third recommendation there may well be general agreement—that some way must be found of showing the adolescent how to put religion into action, how to apply the moral code to the very heart of his social and recreational life.

This is the book in skeleton. It is worth reading. It can be dipped into at odd hours; but you will then go back to it and eventually read all of it. Written as a Ph.D. dissertation, the author and his educational directors are to be congratulated on choosing so relevant a subject for research, and the author deserves vast credit for having done his job so competently.

ALLAN P. FARRELL



MAN AND SOCIETY: THE SCOTTISH INQUIRY OF THE EIGHTEENTH CENTURY. By Gladys Bryson. Princeton University Press. \$3

DURING THE EIGHTEENTH CENTURY, British philosophy shifted its geographical center from the London of Hobbes and Locke to the universities of the Scottish lowlands. The chief reason for this shift was the sensitiveness of the professors of Edinburgh and Glasgow to the rationalism of the French Enlightenment, a body of doctrine and a temper of mind which the intellectual climate of the age would almost seem to force upon them, but which obviously would require much effort to be brought into accord with their hereditary, if much liberalized, Calvinism.

The task fell upon the occupants of the chairs of Moral Philosophy. Their achievement was the use of Locke's psychology and of the history and political theory of their day in formulating answers to the questions: "What can be known of God and man? How should man's life, both personal and social, be organized?" Miss Bryson in studying the work of this brilliant school and of the still more brilliant dissident, David Hume, shows how modern sociological studies have emerged from the matrix of the old moral philosophy.

In surveying the group as an historical unity she supplies a background for understanding an important development of eighteenth-century thought not found in the ordinary manual. In cases where her field overlaps that of Leslie Stephen's *English Thought in the Eighteenth Century*, her work is not only a supplement but a corrective to his. For while it is evident that she little esteems and perhaps little understands the arguments of perennial philosophy, she has generally avoided the partiality and the offensive tone of reference of the nineteenth-century agnostic. To the Catholic teacher the book suggests many interesting problems for seminars in Ethics and Theodicy and supplies up-to-date bibliographies for their investigation.

JOSEPH A. SLATTERY

BOUND WITH TWO CHAINS. By Alexander Janta. Roy Publishers. \$2.50

ALEXANDER JANTA, a Polish journalist, writes another interesting narrative of his life as a prisoner of war in Germany. His former work, *I Lied to Live*, told of his capture and the first phase of his prison life on a German farm. *Bound with Two Chains* may be called the sequel. Janta posed as a French officer. The ruse saved his life (for as a Pole he had no chance), but it forged his second chain as his captivity had forged the first chain. In this story he passes as a prison laborer from factory to forest. He is later sent to a hospital and afterwards returned to France and to partial freedom. The second chain, exile, still bound him. His heart was in Poland and with his people.

He describes vividly the treatment of prisoners of war by the Germans. It was generally human on the part of the guards, and while suffering was abundant, there is no description of blood-curdling torture. There is even grim humor, especially, in the epithets applied by the prisoners of war to their guards. These nicknames, usually very appropriate and never complimentary, reveal the half-pity, half-contempt of the prisoners for their keepers. An interesting anecdote is that of the Chaplain, a prisoner himself, celebrating Mass, and his subtle reading from Sacred Scriptures of a sermon that expressed his own views and the views of his fellow prisoners. They were concerned over his boldness and the risk he was taking, but the guard was too dense to see through it, and the Chaplain knew it.

*Bound with Two Chains* is a temperate, picturesque and

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well written story. It may not have the popular appeal of a best seller. In future years it will be considered a reliable source for historians reconstructing the facts of World War II. For today's readers it is an interesting and illuminating story.

JOSEPH ROUBIK

FROM ONE CONVERT TO ANOTHER. By Joseph M. Riach, C. S. P. J. S. Pulach Co., Inc., Chicago. \$1

THE GIFT OF FAITH given to the convert to Catholicism carries with it no life-time guaranteed solution of all difficulties, domestic, parish-social or doctrinal. Sanctifying Grace operates primarily in the supernatural order; it does not, to cite one example, immediately dispel the hesitancy and honest fright that usually accompany the first few confessions.

It is important for the full fruition of the Faith that the convert be able to resolve this and other incidental difficulties, as well as find ready answers to the more momentous doctrinal and moral questions which arise after the instruction in preparation for Baptism.

Father Riach, himself a convert of twenty-four years, has provided some of the solutions and some of the answers in this rapidly readable booklet of 112 pages wherein he treats, among other things, of "Peace Through Pain," "How Unsocial You Catholics Are," "Those Manifold Devotions" and "A Comment on Realism."

The brief chapters are done in easy epistolary form, and are an assortment of everything Catholic from the theology of Grace to Communion-rail department. Some of them breathe the spirit of other letters written to the convert longshoremen of Corinth nineteen centuries ago: "Peter, the grace we receive through Holy Communion in particular is nothing less than the life of God."

Father's anecdotes and illustrations draw generously on the deposit of Christian humanism. The book is really a good cross-sectional preview of Catholic thought and action, even to providing a bibliography of Catholic legends for the convert.

T. J. MACKIN

PORTRAIT OF A MARRIAGE. By Pearl Buck. The John Day Co. \$2.50.

IT IS NOT BY ACCIDENT that the heroine of Pearl Buck's latest novel is named Ruth. Like her Biblical namesake, she springs from the soil and belongs to the soil. Her Pennsylvania Dutch background, her beauty and tranquility are irresistible to William Barton, artist, son of a millionaire railroad owner, and product of a wide culture. For her he gives up family, fame and fortune, and lives out his life on the Pennsylvania farm without a regret. Their deep glowing content in each other survives fifty years of marriage, and resolves every difference of temperament, education and environment. It is the shining answer to his family's utter incredulity and the puzzled bewilderment of her family and friends, who accept but never assimilate him, and to whom, to the end of his days, he is "a queer fellow; not typical, anyways."

Their relationship with their three children is an unusual one. William is neither a conscientious nor a loving father, and regards his offspring quite objectively. Ruth loves all her children and notes with great relief that none of them has inherited the father's genius. She accepts the responsibilities he so easily refuses, and uncomplainingly carries them with her own, counting his love worth any effort or sacrifice; while to him, through the years, she is "earth and water and bread and light" and he is as deeply grateful as his nature permits.

The book spans a lifetime and three generations in its short length, and consequently, as it leaves a great deal to

the imagination, it becomes more a hasty sketch than the painstaking, detailed portraits Mrs. Buck paints in so many of her other works. It is apparent that the author has ignored a great many possibilities inherent in her theme; and altogether this novel, American in its setting, lacks the universal appeal of so many of her Chinese books.

ELIZABETH M. JOYCE

**DARK WAS THE WILDERNESS.** By P. W. O'Grady and Dorothy Dunn. The Bruce Publishing Company. \$2

IF YOU HAVE EVER MOTORED up to the land of the Dionne quintuplets, northwest of Toronto, you have enjoyed that pleasant countryside. It might have marred your scenic enjoyment, had you learned that this sections of Ontario, approaching Georgian Bay, is the side of ancient Huronia, whose story is as grim and bloody as any in North American history. Dark indeed was this wilderness three centuries ago, when the Hurons lived in the midst of sudden and not pleasant forms of death by the tomahawks of their cousins, the Iroquois. It is this setting the authors of this historical novel picture. The tale, running from 1614 to 1650, might aptly be labeled "The Rise and Fall of the Christian Hurons."

Two pagan brothers, each a minor chief, fall under the spiritual influence of the missionaries, who have braved many a danger-packed league to bring the gift of Faith to the Huron tribe. Those eight fearless Blackrobes, who were destined to be North America's first canonized martyrs, loom large in the story.

This is a novel that starts slowly and gets decidedly better as its plot unfolds. The heaviness in the first part of this story is directly traceable to the Gallic influence in the authors' source books, *The Jesuit Relations*. Any reader of the seventy-two volumes of "The Relations," that were published annually at Paris in the middle of the seventeenth century, will recall the pious and noble sentiments in the recorded speeches of the Indians. A few of those new Christian Hurons may actually have spoken like Homer's heroes, but the suspicion will not down that some classic pen in New France edited the missionaries' rude field-notes on Indian eloquence for the consumption of readers in Old France. The two authors of *Dark Was the Wilderness* have fallen into this soporific device, and when the two brothers, again and again, "say it with flowers" in the book's opening chapters, the tendency in this atomic-bomb age is to skip those pages and come to the martyrdoms.

After reading *Dark Was the Wilderness* be sure to dwell in well lighted rooms for a while and don't yell for a State Trooper's protection if some fiend in Scout uniform screams the Iroquois war cry, "Koué," in your ears.

NEIL BOYTON

REV. THOMAS O'SHAUGHNESSY, S.J. spent several years in the Near East as a student, during which time he had occasion to talk personally with many of the inhabitants and to make a close study of their problems and temper.

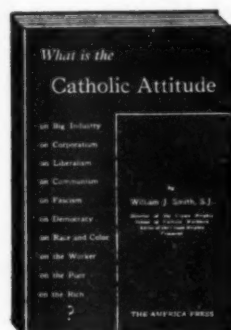
LUDWIG GREIN is the author of *Peace and Bread*.

SISTER MARY ROSE, S.S.J., is on the English faculty of Nazareth Academy, Rochester, N. Y.

REV. JOSEPH A. SLATTERY, S.J., is professor of English at Woodstock College, Woodstock, Md.

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## THEATRE

A JOY FOREVER, presented in the Biltmore by Blevins Davis and Archie Thompson, is three acts of dialog devoted to proving the obvious—that Guy Kibbee is a consummate comedian who with no effort at all can throw an audience into stitches. In recent years Mr. Kibbee has been monopolized by films, and perhaps Broadway audiences should be grateful for his brief return to the stage, because, if for no stronger reason, it gives them another opportunity to see him in the flesh. Any other attraction the production may have is not visible to the naked eye.

The producers give Mr. Kibbee star billing; Stewart Chaney has contrived an appropriately humorous set; and Vincent McConnor has written a fat acting part for the leading character. The only thing missing is a play, the absence of which compels the star to spend the evening erupting wisecracks while some dozen other actors contribute feeder lines.

What Mr. McConnor offers as a play is the story of the rediscovery of Benjamin Vinnicum, a talented but crotchety artist whom the world has forgotten. Some thirty years before, it seems, Vinnicum had quit painting in a huff because somebody made a nasty remark about his girl friend. Residing in an abandoned warehouse, he and his lady share a happy domestic life, without benefit of clergy or justice of the peace, until his rediscovery brings throngs of art collectors, critics, students, reporters, nuts and busybodies clamoring about his door. Here is ample material for a rewarding play, of course, but the author failed to make it alive and interesting. The direction, by Reginald Denham, is routine.

THE DESERT SONG. A new generation has grown up since this operetta was first presented on the New York stage, and the story, by Otto Harbach, Oscar Hammerstein II and Frank Mandel, is beginning to show its age. But the music, by Sigmund Romberg, retains its youthful ardor. Currently produced for a limited run of eight weeks in the City Center, by Russel Lewis and Howard Young, who piloted the production on a successful tour of "the road," the revival is a welcome addition to the season's entertainment. Sterling Holloway directed, with ballets by Aida Broadbent. Boris Aronson designed the scenery. Walter Cassel and Dorothy Sandlin are starred as Pierre and Margot. Their fine voices are supported by a select ensemble.

THE WOULD-BE GENTLEMAN. I am not sure that I savvy precisely what Michael Todd, producer, and Bobby Clark, star, are up to in this piece of excellent tomfoolery presented in The Booth. It was described in pre-production publicity as a "modernized version of Molière's *Bourgeois Gentilhomme*, a comedy of a man seeking social position along with his newly acquired wealth." In Molière's theatre, which was supported by nobles and courtiers, it was safe and easy to poke fun at the social aspirations of the middle class. In our American theatre, supported by the middle class, the theme is harder to handle, demanding a change of emphasis and social direction. Mr. Todd, it seems, preferred not to bother with such subtleties, simply converting the Molière comedy into a royal nonesuch that serves as a vehicle for Mr. Clark's magnificent talent for buffoonery.

Ruth Harrison and Alex Fisher complement Mr. Clark's antics with delightfully gauche ballet numbers, while the garish costumes, by Irene Sharaff, and Howard Bay's flamboyant set help sustain the mood of prodigal nonsense. But Clark is the top of the show. The man is a whirlwind of refined slapstick.

THEOPHILUS LEWIS

## FILMS

**MY REPUTATION.** Barbara Stanwyck's admirers will surely like their favorite in her newest role—a bit of a tear-jerker—in a film likely to be termed a woman's picture. Even if you do not count the star among your favorites, do not let these tags scare you away from the story of a widow's struggle between convention and the dictates of her heart. Adapted from Clare Jaynes' novel, *Instruct My Sorrows*, this is the record of the mental processes and emotional difficulties in the life of a woman who loses her husband when in her early 'thirties, goes through a period of great loneliness as she cares for her two adolescent sons, then meets an Army officer (George Brent) with whom she becomes romantically involved, so much so that it causes an upheaval in her family and among her friends. Lucille Watson is cast as the mother whose rigid ideas on propriety furnish quite a background for the dramatic ups and down. Warner Anderson, Eve Arden and John Ridgely give believable impersonations as friends who offer their opinions on the young widow's unconventional behavior. Enough humor has been injected to offset the tear-provoking angles. *Adult* audiences can count this passably diverting. (Warner Brothers)

**BECAUSE OF HIM.** Though talent is spread all over the screen in this one, the story unfolded is hardly worthy of a fraction of it. Deanna Durbin, Charles Laughton and Franchot Tone head a fine cast, but even the efforts of such seasoned players cannot lift this hodge-podge about a stage-struck waitress out of mediocrity. Mr. Laughton has a field day as the ham actor. Miss Durbin's role once again is practically a straight one, with only three opportunities for her lovely voice. When she does sing, Tosti's *Good-Bye*, Rodger's and Hart's *Lover* and *Danny Boy* are among the feature's finest. As the story goes, a waitress has such unyielding aspirations to get behind footlights that she hoodwinks a famous and temperamental star into sponsoring her ambition. Difficulties confront the two when the play's author (Franchot Tone) steps out, refusing to direct a nobody as the leading lady; needless to say, a happy ending is cooked up. Helen Broderick, Stanley Ridges and Donald Meek handle supporting roles, but the dramatic effects seem like too much ado about nothing. *Mature* cinemagoers may find this mildly satisfying. (Universal)

**ADVENTURE.** We have been hearing for some time that the box-office favorite, Clark Gable, would soon be back on the screen again. Well, he is here in this high-sounding piece, and what a disappointment his postwar debut has proved to be! It would be difficult to imagine a more inane tale than this nonsensical, sometimes immoral affair about a tough merchant marine and a staid librarian whose paths cross, separate and converge again. A lavish display of talent has been wasted when one considers the cast and reads such names as Gable, Greer Garson, Joan Blondell, Thomas Mitchell, Lina Romay, Philip Merrivale—to mention some of the actors involved. After glimpses into his affairs with girls in various ports, we are subjected to the whirlwind courtship and marriage of the swaggering boatswain and the love-bitten girl. It is a tedious affair, embarrassing sometimes, particularly when we are forced to watch Miss Garson imitate a rooster, then a hen, and see her unconvincingly try to act tough. Here is a feature that misses fire completely and merits an *objectionable* rating on several scores: it reflects the acceptability of divorce, presents a light treatment of marriage, and includes some suggestive dialog and situations. (MGM)

MARY SHERIDAN

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## PARADE

WITH ONE EXCEPTION, the pattern woven by the week's events exhibited no unified design, the exception relating to an apparent extension, nationwide in scope, of the functions of police departments. . . . Pitched in varying keys, cries of help inundated police stations. . . . A Wisconsin station-house phone rang. "Pipe down," shouted a woman. "What's that?" inquired the officer. "Pipe down," persisted the voice. Another policeman took the receiver, learned that a stove-pipe in the woman's kitchen had collapsed. . . . In Moline, Ill., a pet cat was stuffed into a mailbox, perpetrator unknown. Answering an urgent SOS, police dragged the cat from the box. . . . In Helena, Mont., a juvenile female voice pleaded over the phone: "Send two policemen to my house at once. A little boy just stole my candy." The desk officer hung up. The phone rang again. "Never mind," the voice instructed, "Don't send the policemen. The little boy just gave back my candy." . . . To an Oregon jailer came a letter from an escaped prisoner requesting that the clothes he left behind be mailed to a general-delivery address. The jailer answered: "Come and get them." . . . New Jersey police broadcast an alarm for a maid who had disappeared. Immediately, station houses were deluged by telephone calls asking if the missing maid had been located. All the callers wanted to hire her when she was found.

Though extra-curricular police activity yielded events which fit into a nationwide design, other human-conduct fields failed to achieve such a result, events in the other fields possessing, by and large, an isolated character. . . . New judicial precedents came into being. . . . In setting aside the conviction of a citizen booked on a charge of assault with dangerous weapons after he had punched and bit a neighbor, a Louisiana court ruled that fists and teeth are not dangerous weapons. . . . Smashing out at a common alibi of truants, a New York official decision decreed that schoolboys who are volunteer firemen cannot answer alarms during school hours. . . . The housing shortage continued. . . . A burglar in Philadelphia, unable to rent a room, had to live in a large department store while he was robbing it. During four nights he slept in beds displayed in the furniture department. He stuffed stolen merchandise in bureau drawers and, eluding watchmen, feasted on snacks in the store restaurant. . . . Superstition stalked finance. . . . An Illinois bank had to take down the No. 13 sign over a teller's window because the teller in No. 13 had so little to do other bank employees were complaining. . . . Some mental confusion developed. . . . A Nebraska lady called up central, protested that her phone was dead. "If it's dead, how are you talking to me?" inquired the operator. Confronted with this poser, the lady hung up.

A sort of preview of Heavenly reunions was enacted in Illinois. . . . A hospital, with two patients of the same name, reported the death of the wrong man. . . . His family arranged for his funeral; then happily discovered the error. "Oh, George," cried one of his sisters, "I've been weeping all day. Seeing you alive now is too wonderful for words. It seems something like the Resurrection." . . . The reunions in Heaven with dear ones, dead through long years, will be incomparably greater than the reunion in Illinois. . . . For one thing, the heavenly reunions will not be held in a hospital. . . . There won't be any hospitals. . . . And no undertakers will be hanging around. . . . And there won't be any more parting. . . . No more death. . . . Nothing but joy—and that forever.

JOHN A. TOOMEY



## CORRESPONDENCE

### CATHOLIC LITERATURE FOR INDIA

EDITOR: In AMERICA of August 25, J. Stephen Narayan of Patna, India, appealed for Catholic reading matter for his fellow-countrymen.

You may be interested in the letter I have just received from him. It is a report from yet another sector of the global conflict being waged under The Two Standards.

St. Xavier's, Patna, India

DEAR FRIEND: Thank you very much indeed for the Catholic literature for our re-mailing scheme. This work, which I am organizing under the direction of the American Jesuit Fathers here, is one of the best means of influencing the educated classes in India. Our packets of literature will go by post to all parts of this vast country. Please continue to help us and also say a word to your friends. We shall be grateful to have any kind of Catholic literature—newspapers, magazines, pamphlets—also small occasional donations from those who can afford it for our heavy expense of postage and stationery and, above all, prayers from everybody.

As for me personally, I was an orthodox Hindu to begin with, then a Protestant, an Anglican clergyman, and finally I became a Catholic in 1928. My wife, too, who was a Protestant, became a Catholic with me. Since then our chief ambition has been to spread the Faith in this land. At present my wife teaches in Saint Xavier's High School, and I write books for the Jesuit Fathers, who have started a publishing concern called The Catholic Book Club.

I believe your readers will be glad to help and encourage this interesting apostolate.

New York, N. Y.

BENJAMIN T. CRAWFORD

### ONE MIDWEST VIEW

EDITOR: My perspective is askew. I am one of those Americans cited by Father Parsons in his *Washington Front* of January 5. I, too, want "a home, comfort for family, health, education, a job, the opportunity to build security, the leisure to relax, friends to enjoy, time to live." I trust that this litany is not too pagan for a Catholic, if he adds that he also wants eternal security and is willing to undergo whatever rigors are necessary to attain it.

But looking at it from the angle cited by the magazine correspondent whose survey Father Parsons cites, will you pardon me for reminding you, Father Parsons and the magazine correspondent, that the America surveyed west of the Alleghenies is probably the real America, though you Easterners wouldn't recognize it? You have apparently become so hypnotized with the International Idea that you have almost become like unto those who believe it is un-American to be patriotic—to prefer one's own country and one's own destiny first. Remember what Chesterton wrote quite a few years ago:

The International Idea,  
The largest and the clearest,  
Is welding all the nations now,  
Except the one that's nearest.

West of the Alleghenies, America knew draft boards, ration boards, blue stars, gold stars, black markets, Washington twiddle-twaddle, international bargains by dice-throwers

to sell America always short, kow-towing to European nations who must know how to blackmail our representatives. Maybe, although you might not know it, the people west of the Alleghenies are sick and tired of this sort of thing. Maybe they can be pardoned for wanting to lock themselves in and throw the key away. You have to do that, you know, with a bunch of starry-eyed bandits prowling around outside.

And it has always seemed to me odd that the so-called duty of feeding starving Europe, rehabilitating the churches that seldom were attended by the male population and paying for the so-called damage our troops did in liberating such festering nations—that all this is usually called for in the name of Christian Charity. It is high time Charity begins at home. Ask some of the troops who are demonstrating now against the demobilization racket.

Cincinnati, Ohio

ROBERT L. OTTO

### HELP FOR DYING NON-CATHOLICS

EDITOR: I am wondering how many of the readers of AMERICA have heard of the "Apostolate to Assist Dying Non-Catholics." It is for the use of Priests, Sisters, Nurses, Social Workers or anyone else who wishes to help in that work which of all works is most Divine—the salvation of souls.

Those belonging to the class the Apostolate wishes to reach are found in large numbers, not only in Catholic and non-sectarian hospitals, but likewise in other institutions, especially charitable ones, and also in private homes where either the father of the mother is not a Catholic.

How strange it is that so much is done for the dying Catholic and so little—and sometimes nothing at all—for the Non-Catholic about to enter eternity, even in some of our own Catholic Hospitals. Both souls are of equal value in God's sight. Did not Christ shed His Precious Blood on the Cross for the salvation of all?

Much can be done for a dying man who is not a Catholic and who, through invincible ignorance, does not wish to become one. The Apostolate makes an attempt to prepare him for a happy death by placing in his hands, in any way possible, a little ornamented card which has no appearance of Catholicism but which contains acts necessary and sufficient for his salvation.

A brochure explaining this work more fully and a few of the cards may be obtained free of charge from the Rt. Rev. R. J. Markham, S.T.D., Compton Road, Hartwell, Cincinnati, 15, Ohio, or Sisters of the Poor of St. Francis, St. Clare Convent, Hartwell, Cincinnati, 15, Ohio.

Cincinnati, Ohio.

SISTER MARY CARMELITA, R.S.M.

### GREAT NEGROES IN FILMS

EDITOR: Your suggestion in the *Comment* (The Brave Men of Hollywood, AMERICA, January 19) is a timely one. The life of George Washington Carver would make a film presenting an epic of patience, humility, striving and service for young America to emulate. But the suggestion also gives pause for thought, almost for a shudder. I dread what a Hollywood version of that great man might turn out to be.

New York, N. Y.

M. SELLS

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## THE WORD

THERE IS an interesting bit of liturgical pedagogy in the prayers of the Mass for the Third Sunday after Epiphany.

Take a look at the Collect, and note the contrast between our weakness and God's strength: "Look forgivingly upon our weakness, O Lord, and stretch forth the right hand of Thy Majesty to protect us." Then look at the Secret and note a similar, almost violent contrast between our sins and our hoped-for sanctification: "May this sacrifice take away our sins, and sanctify the bodies and minds of Thy servants."

Of course, we are weak. Try making a resolution just for one week to be perfectly patient with the children, to hold back every sharp answer that leaps to the lips, to be unfailingly cheerful, or just to say morning and evening prayers carefully, or to say the family rosary every evening; and you will find out soon enough just how weak you are.

Being weak, we fall into sin, sometimes into serious sins, sometimes into those petty sins that make us so un-Christlike and are such a poor advertisement to a scoffing world for the godliness we profess.

That is all true, obviously true, our weakness and our sin; but notice that the Church in her Liturgy goes hurriedly, almost casually over this negative side of our life. She does not dwell on it. More important still, she does not content herself with exhortation after exhortation to avoid mortal sin. No, as casually as she mentions our sinfulness, she mentions the high sanctity she expects of us—sanctity, not mere avoidance of sin.

The Epistle of the Mass is a good example of the high ideals of living that the Church puts before us. "Do not repay injury with injury," says Saint Paul in Monsignor Knox' translation, "Study your behavior in the world's sight as well as in God's. Keep peace with all men, where it is possible, for your part. Do not avenge yourselves. . . . Feed thy enemy if he is hungry, give him drink if he is thirsty. . . . Do not be disarmed by malice, disarm malice with kindness."

All that is rather heroic, but as casually proposed as though Christ expected heroism from us, weak, sinful followers of His. He does expect heroism. Nothing more heroic, more saintly could be proposed than His own command: "Be ye perfect as your Heavenly Father is perfect." Evidently Christ was convinced that He could get the most out of men by constantly holding up to them high ideals rather than by harping on their sins.

To achieve this heroic ideal that Christ constantly puts before us, this morning's Mass offers us several hints. Pay less attention to faults and failings. Lean much more confidently on the "right hand of His Majesty." Think much more of sanctifying yourself than of avoiding sins. Merely avoiding sin can be a terribly straitening, paralyzing thing. Aiming at saintliness in speech, in thought, in kindness and patience and the perfect daily doing of little things can be as thrilling as aiming at a new record is for an athlete.

Above all, as the Postcommunion prayer suggests, we must try to make ourselves and our daily deeds more worthy of the Holy Sacrifice of the Mass. "Since Thou hast permitted us to receive so great a Sacrament, we entreat Thee to make us more worthy to receive its effects." Here, if anywhere, Christ's saying is true, with what measure you give, it shall be given to you. The generous effort to offer God our whole day in the Mass is not only the strongest of motives for holy living. It is the surest guarantee that God in His turn will pour out on us an ever fuller sharing of the graces of Christ, Who is Himself God's gift to us.

JOHN P. DELANEY

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